

SPIRITUALITY AND INFIDELITY:
A STUDY ON THE CORRELATION OF SPIRITUAL MATURITY LEVEL
AND THE TENDENCY TOWARDS MARITAL INFIDELITY AMONG
INDONESIAN EVANGELICAL CHURCH IN JAKARTA

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ABSTRACT

Infidelity is commonly understood as a betrayal of one's partner's trust, a violation of the marital agreement, and a threat to the marital bond. Christians are not immune to infidelity. The question that arises is: is there a correlation between a person's spiritual maturity level and their tendency towards infidelity? This correlational study examined the relationship between spiritual maturity levels and the tendency towards infidelity. The research demonstrated a significant correlation between spiritual maturity level and infidelity tendency. Suggestions were then raised as to the significance and relevance of this study for Indonesian Evangelical Churches.

CHAPTER 1

THE PROBLEM AND ITS SETTING

BACKGROUND

I have been a pastor for about 25 years. I have served the Lord in a number of churches, mostly in Jakarta, the capital city of Indonesia. Since 2004, I have been serving in the Indonesian Evangelical Church. This church is based in Bandung, the capital of the province of West Java. In 2004, the church started a new ministry in Jakarta. The church sent me to be a pastor in a new church located in Semanggi, South Jakarta. This new church grew rapidly. By 2012, about 700 people were attending the church. The church expanded from one to three Sunday services. After that, in 2013, I was sent to plant a new church in Puri, West Jakarta. Now, in 2017, there are about 200 people attending this church, including children and teenagers. In this study, I will focus on these two churches.

The vision of the Indonesian Evangelical Church is “The Church as a Family and the Family as a Church” (*Menggerejakan Keluarga dan Mengkeluargakan Gereja*). The mission of the church is “To Disciple Families” (*Memuridkan Keluarga*). Besides that, the motto of the church is “Transforming the Family to Transform the World.” In other words, the focus of the church is the family.

Dorothy Patterson has commented, “Moral decay is eating away the foundation of the family and reflects a nation in crisis.”¹ Since becoming a pastor, I have seen that many families are in danger and under attack. I believe that one of the biggest problems

¹ Dorothy K. Patterson, *The Family: Unchanging Principles For Changing Times* (Nashville, TN: Broadman & Holman Publishers, 2002), 7.

that families face is infidelity. During my ministry, I have encountered many couples and individuals who are caught up in infidelity. I have found that for the majority of couples, infidelity is devastating. Many times, I have sat in my office watching the tears, anger, depression, fear, guilt, loneliness, shame and desperation of the couple before me. I usually listen to the betrayed spouse who says something like this: “Pastor, can you imagine: how could my beloved husband do this to me – cheating on me and lying to me? How can I trust him again? I am so angry, Pastor. Now, my feelings go way beyond hurt. I can’t even put into words the pain I’m feeling.” I understand that it is not easy for the betrayed spouse to face the reality of his or her spouse’s infidelity. Cole shares her story of when a young man told her of the affair between his wife and a friend: “It was as if a glass jar had been dropped on the floor and I was trying to pick up all the pieces. I knew nothing would be the same again.”² It is no wonder that most people find it a very difficult event to recover from, and many couples do not survive the impact.

Surprisingly, Glass and Staeheli claim, “Good people in good marriages are having affairs.”³ I often hear wives saying things like: “My husband is very good and full of love for me and my family. He has such strong moral convictions that an affair is unthinkable. I trust him completely.” Similarly, a husband may say: “I believe that my wife could never be unfaithful. She has my utmost trust.” Then, when their spouse commits infidelity, it usually shocks them and ruins their lives. Harley and Chalmers observe, “Infidelity is something that doesn’t just happen on TV drama. It happens in

² Julia Cole, *After The Affair: How To Build Trust and Love Again* (London: Vermilion, 2010), 1.

³ Shirley Glass and Jean Staeheli, *Not “Just Friends”: Rebuilding Trust and Recovering Your Sanity After Infidelity* (New York: Free Press, 2003), 1.

most marriages. Most marriages, you may ask? Yes, unfortunately, most marriages.”⁴ In addition, Taylor claims, “About half of all marriages end in total collapse. The rate is higher among those whose education and level of sophistication is higher.”⁵ Based on my ministry, especially through my counseling experience, I now, after many years, realize that infidelity is much more prevalent than I had ever imagined. Of course, as a pastor, this makes me very sad.

When I realized that infidelity was such a big problem for many spouses, my question became: “What is the matter with marriage?” To answer this question, we must first ask: “What is marriage?” To answer this question, generally, one can say that “marriage is the state in which men and women can live together in sexual relationship with the approval of their social group.”⁶ From a Christian perspective, L. I. Grandberg states, “Marriage is an exclusive relationship. The total unity of persons - physically, emotionally, intellectually, and spiritually - comprehended by the concept ‘one flesh’ eliminates polygamy as an option. One cannot relate wholeheartedly in this way to more than one person at a time.”⁷ In addition, Kostenberger and Jones contend, “Marriage is best described as a covenant, a sacred bond between a man and a woman, instituted by

⁴ Willard Harley and Jennifer Chalmers, *Surviving an Affair* (Grand Rapids, MI: Revell, 2013), 16.

⁵ Richard Taylor, *Love Affairs: Marriage & Infidelity* (New York: Prometheus Books, 1997), 22.

⁶ J.S. Wright and J.A. Thomson, *New Bible Dictionary*, ed. J.D. Douglas (Wheaton, IL: InterVarsity Press, 1988), 742.

⁷ L.I. Grandberg, *Evangelical Dictionary of Theology*, ed. Walter Elwell (Grand Rapids, MI: Baker Book House, 1984), 694.

and publicly entered into before God (whether or not this is acknowledged by the married couple), normally consummated by sexual intercourse.”⁸

From the opinions above, we see that God made marriage and that it is, therefore, a sacred bond. Furthermore, Kostenberger and Jones argue, “Marriage is a sacred bond that is characterized by permanence, sacredness, intimacy, mutuality and exclusiveness.”⁹ That is why, when people get married, they promise to be faithful to one another until “death do us part”, and make this promise before God, their families, and friends. Through such a promise, they devote themselves to preserve sexual exclusivity with one another and also to maintain a certain degree of emotional intimacy with their partner. So, it is clear that God is eager for a man and a woman who are united by God in a holy marriage to live in fidelity towards each other, according to the vows they have declared in front of God and men. God favors fidelity and rejects infidelity. The vow of fidelity is declared in the words “until death do us part.” It reflects God’s attitude of faithfulness.

It is commonly understood that the majority of religions teach and promote fidelity to one’s spouse. In general, infidelity is a sin according to religious norms. In the context of the Muslim community in Indonesia, Rahmawati claims, “Infidelity is a form of adultery. Islam is a religion with the values and rules of life which explains that infidelity is a disapproved condition, and is a forbidden action. Infidelity is a sinful act

⁸ Andreas Kostenberger and David Jones, *God, Marriage, And Family: Rebuilding the Biblical Foundation* (Wheaton, IL: Crossway, 2010), 78.

⁹ Kostenberger and Jones, *God, Marriage, And Family*, 78.

and a violation of the religion's rules.”¹⁰ According to Atkins and Kessel, “The major monotheistic religions (i.e., Christianity, Judaism, Islam) promote fidelity and explicitly prohibit infidelity in marriage, and in this same vein, the majority of individuals believe infidelity in marriage is wrong.”¹¹

Furthermore, according to the social norms of society, people generally approve of fidelity and disapprove of infidelity. It has been proven, as Treas and Giesen note that “Americans disapprove of sexual infidelity. More than 90% of the general public say it is ‘always’ or ‘almost always’ wrong for a married person to have sex with someone besides their marriage partner.”¹² Also, Allen et al., claim, “Surveys reveal that the vast majority of people in the United States expect sexual monogamy in marriage and disapprove of extramarital involvement with up to 97% of respondents stating that married persons should not engage in extramarital sex.”¹³

So, from the opinions above, we can say that many people agree that it is important to be monogamous. Fidelity to one's spouse in a marriage is not only required by religion, but also, all social norms require a husband and a wife to be consistent with

¹⁰ Lina Rahmawati, “Problematika Perselingkuhan Suami dan Upaya Penanganannya Menurut Julia Hartley Moore dan Mohamad Surya” (S. Sos.'s thesis, Universitas Negeri Islam Semarang, 2015), 6, accessed March 31, 2016, <http://eprints.walisongo.ac.id/4933/1/101111020.pdf>.

¹¹ David Atkins and Deborah Kessel, “Religiousness and Infidelity: Attendance, but not Faith and Prayer, Predict Marital Fidelity,” *Journal of Marriage and Family* 70, no. 2 (May 2008): 407, accessed February 22, 2016, <http://proxy.gordonconwell.edu/Login?Url=/docview/219762552?accountid=11161>.

¹² Judith Treas and Deirdre Giesen, “Sexual Infidelity Among Married and Cohabiting Americans,” *Journal of Marriage and the Family* 62, no. 1 (February 2000): 48, accessed November 23, 2015, <http://proxy.gordonconwell.edu/Login?Url=/docview/219753615?accountid=11161>.

¹³ Elizabeth Allen et al., “Intrapersonal, Interpersonal, and Contextual Factors in Engaging in and Responding to Extramarital Involvement,” *Clinical Psychology: Science And Practice* 12, no. 2 (Summer 2005): 101, accessed May 2016, <http://citeseerx.ist.psu.edu/viewdoc/download;jsessionid=CBD053988B679C686FD2662E6CBC5939?doi=10.1.1.456.257&rep=rep1&type=pdf>.

their wedding vows to God and their spouse. However, the reality is that infidelity still happens, and is committed not only by husbands but also by wives. This means that although infidelity is understood to be a disgraceful act in the theory and norms of religions, nevertheless, in fact, infidelity still happens in the life of society.

According to Matthews and Hubbard, marriage in a postmodern culture is “much like growing an English rose garden on a west Texas cattle ranch. It can be done but the weather rarely cooperates.”¹⁴ It means that culture has influenced and even changed marriage. Nowadays, people in the present culture tend towards the view that “Christian marriage with its call for lifelong, faithful commitment is increasingly seen as having limited relevance in the contemporary world.”¹⁵ For that reason, many people think and consider that a life of fidelity towards their spouse in the recent era and culture is ancient, conservative, and irrelevant. They contend that the era has now changed. Freedom has changed the principals or norms that are considered relevant, including fidelity towards one’s spouse. In the context of Indonesian society, Hawari says, “The main problem in a modern society is the emergence of the disintegration of the traditional society because its elements are changing with different speeds... Eternal truths as contained in religious teachings are set aside because they are considered old fashioned...”¹⁶

Many married couples face all kinds of burdens, pressures, and problems in life which accumulate and vary. The problems they face may include the economy, children,

¹⁴ Alice Matthews and M. Gay Hubbard, *Marriage Made in Eden: A Pre-Modern Perspective For A Post-Christian World* (Grand Rapids, MI: Baker Books, 2004), 33.

¹⁵ Matthews and Hubbard, *Marriage Made*, 33.

¹⁶ Dadang Hawari, *Love Affair (Perselingkuhan): Prevensi dan Solusi* (Jakarta: Balai Penerbit Fakultas Kedokteran Universitas Indonesia, 2002), 2.

extended family (either from one or both sides), psychology, bad communication, living apart in cities far away from each other, significantly different social and educational status, differences between dreams and reality, being trapped in routines, boredom, sexual problems, and many more. Life can be stressful, hard and difficult. In the midst of such conditions, opportunities are everywhere present for infidelity to take place. Usually, in such conditions, people need someone else who can understand them. If a husband or a wife cannot fulfill these needs, but another person (a colleague, a client, a supervisor, an ex-lover etc.) can meet these needs, infidelity can happen. Infidelity may be considered the source of refreshment and change needed in the boredom of life, marriage, and family. Thus, some people say, “infidelity is pretty.” As a result, even though many religions treasure the values of monogamy and sexual exclusivity, we notice a pandemic of adultery and infidelity. Treas and Giesen report, “Although sexual fidelity is the dominant practice, recent surveys show that between 1.5 and 3.6% of married persons had a secondary sex partner in the past year.”¹⁷ Also, Atkins, Baucom, and Jacobson, based on a national survey, claim that “between 20% and 25% of all Americans will have sex with someone other than their spouse while they are married.”¹⁸ Buss and Shackelford note, “Empirical estimates of affairs over the course of a marriage range from 30 to 60% for men and from 20 to 50% for women. Estimates of the combined probability that at least one member of a married couple will have an affair

¹⁷ Treas and Giesen, *Sexual Infidelity*, 48.

¹⁸ David Atkins, Donald Baucom and Neil Jacobson, “Understanding Infidelity: Correlates in a National Random Sample,” *Journal of Family Psychology* 15, no. 4 (December 2001): 735, accessed November 23, 2015, <http://dx.doi.org/10.1037//0893-3200.15.4.735>.

over the course of a marriage range from 40% to 76%.”¹⁹ In addition, survey research in the United States with large representative samples shows that “up to 34% of men and 19% of women indicate that they have engaged in extramarital sex.”²⁰ Furthermore, researchers have shown that “40% of divorced women and 44% of divorced men report more than one extramarital affair during the course of their marriage.”²¹ From these findings, we see that, despite social disapproval, the problem of marital infidelity is nonetheless common. Consequently, it is obvious that infidelity is a significant problem for married couples.

The data presented above relates specifically to the context of the United States. However, from my observation, even though the research data into infidelity in Indonesia is highly limited and much less information is available than in the United States, I found that the research findings of the prevalence of infidelity in the United States are comparable and illuminate the situation in Indonesia.

In connection with Indonesia, the prevalence of infidelity is increasing from year to year. So, infidelity is not only a significant problem for married couples in the United States, but also for married couples in the context of Indonesia. In the year of 2005, Suryandani recorded the presence of 13,779 divorce cases which were categorized as

¹⁹ David Buss and Todd Shackelford, “Susceptibility to Infidelity in the First Year of Marriage,” *Journal of Research in Personality* 31, no. 2 (June 1997):194, accessed November 23, 2015, <http://www.toddshackelford.com/downloads/Buss-Shackelford-JRP-1997.pdf>.

²⁰ Elizabeth Allen et al., “Premarital Precursors of Marital Infidelity,” *Family Process* 47, no. 2 (June 2008): 243, accessed December 11, 2015, <http://dx.doi.org/10.1111/j.1545-5300.2008.00251.x>.

²¹ Kristina Gordon, Donald Baucom and Douglas Snyder, “An Integrative Intervention for Promoting Recovery From Extramarital Affairs,” *Journal of Marital and Family Therapy* 30, no. 2 (April 2004): 213, accessed November 24, 2015, <https://public.psych.iastate.edu/ccutrona/psych592a/articles/Infidelity%20intervention.pdf>.

being due to infidelity, comprising 9,071 cases due to a third person, and 4,708 cases due to jealousy. The percentage reached 9.16% out of the 150,395 divorce cases in 2005. In other words, out of 10 divorces, one of them was caused by infidelity. On average, every two hours, three married couples divorce due to infidelity.²² Furthermore, Rahmawati reports that in 2010, 60% of men in Jakarta committed infidelity with a prostitute and 25.8% had extramarital sexual intercourse with a married colleague. In 2011, the percentage of infidelity increased to 65% of men in Jakarta having committed infidelity; in 2012, infidelity increased to 70 %; in 2013, infidelity increased to 75%.²³ In 2014, the *Republika* daily newspaper announced that infidelity had experienced a metamorphosis (change of forms) from being unusual to being usual. So, in both qualitative and quantitative ways, the problem of infidelity has continued to get worse. In research where the respondents were husbands and wives in Jakarta, West Java, Central Java, East Java, and 10 other provinces in Indonesia, it was revealed that 40% of wives and 75% of husbands had committed infidelity.²⁴ Furthermore, it was observed that infidelity was committed at all levels of society, starting from the lower class, up to the middle class, and even including executives, legislatures, and judiciaries.

Today's workplace has become the new danger zone for infidelity. In Jakarta, many affairs begin at work. Infidelity with a colleague was ranked second (around 23%)

²² Devi Suryandani, "Hubungan Antara Keluarga Sakinah Dengan Kecenderungan Perselingkuhan Pada Pasangan Suami Istri" (S. Psikologi's thesis, Universitas Islam Indonesia, 2008), 3, accessed May 2, 2016, <http://repository.uui.ac.id/320/SK/I/0/00/000/000597/uui-skripsi-psikologi%20keluarga-suryandani-7032635307-naskah%20publikasi.pdf>.

²³ Rahmawati, *Problematika Perselingkuhan*, 5.

²⁴ Rahmawati, *Problematika Perselingkuhan*, 4.

after infidelity with an ex-lover (around 37%).²⁵ Rahmawati adds that infidelity is mostly done by the male, and only 10% of cases by the female. Infidelity committed by the male is based on his personal desire to satisfy his lust. There still remains the supposition that infidelity is solely done by men.²⁶ Hawari states that from counseling married people in Jakarta, the figures have proven infidelity to be the greatest cause of marital crises. His conclusion is that “about 90% of men and 10% of women have been in extramarital affairs.”²⁷

Based on the research data above, it has been shown that in the Indonesian context, even though Indonesians profess religious faith, in general, infidelity is still a big problem, and every year its frequency is increasing. This matter is alarming. The effect of infidelity is not only directly felt by the respective couples, but also by the entire family. Infidelity is a source of family problems that can break or even ruin the life of the family. Usually, couples facing the problem of infidelity will experience greater depression than couples facing other problems. In addition, researchers report that “women who experienced marital stressors that involved humiliation or devaluation (e.g., husband’s infidelity) were six times more likely to be diagnosed with major depression.”²⁸ It is not uncommon for one party who cannot bear the mental load to decide, in the end, to commit suicide or to kill their spouse. This is connected with the victim feeling disgraced

²⁵ Rahmawati, *Probelematika Perselingkuhan*, 4.

²⁶ Rahmawati, *Probelematika Perselingkuhan*, 5-6.

²⁷ Dadang Hawari, *Love Affair (Perselingkuhan)*, 32.

²⁸ David Dollahite and Nathaniel Lambert, “Forsaking All Others: How Religious Involvement Promotes Marital Fidelity in Christian, Jewish, and Muslim Couples,” *Review of Religious Research* 48, no. 3 (March 2007): 291, accessed May 14, 2016. [https://americanfamiliesoffaith.byu.edu/Documents/S_44%20ForsakingAllOthers%20\(1\).pdf](https://americanfamiliesoffaith.byu.edu/Documents/S_44%20ForsakingAllOthers%20(1).pdf).

or wasted. Victims of infidelity are typically shocked, angry, hurt, hate their husband/wife, lose their trust in them, are unable to respect their spouse, and become unable to rebuild the affection and friendship that had bound them together in their marriage. Other effects felt include insomnia, loss of appetite, and lack of concern about health or physical appearance. In time, infidelity can lead to various mental or physical disorders. Moreover, Dollahite and Lambert remind us that “infidelity is the number one cause of divorce, and is the most frequent cause of wife battery and wife killing.”²⁹ Atkins, Baucom, and Jacobson report: “A survey of couple therapists demonstrated that clinicians view infidelity as one of the most difficult problems to treat in therapy and one of the most damaging issues for a relationship.”³⁰ Based on the explanation above, we must accept that infidelity is a difficult problem, which has a devastating impact upon many couples and families, not just couples in America but also couples in Indonesia.

An interesting question is that whether infidelity only happens amongst non-Christians or whether is it also committed by Christians? To answer this question, we frankly have to admit, from the reality of our daily lives, that infidelity has become common in the Christian community. Christians are not immune to infidelity. As Sells and Yarhouse say, “Christian men are not immune to this tendency to justify an extramarital affair; they too will point the finger at their spouse if they feel she is not

²⁹ Dollahite and Lambert, *Forsaking All Others*, 291.

³⁰ Atkins, Baucom and Jacobson, *Understanding Infidelity*, 735.

meeting their sexual needs the way they feel she should.”³¹ So, infidelity does not only happen amongst unbelievers, but also amongst Christians.

During my ministry experience at some churches in several Indonesian cities, especially in Jakarta, I have often counseled Christians involved in infidelity. Infidelity was committed not only by Christians who came to church every Sunday but also by church activists or leaders who served at Sunday school, by people on the church council, by pastors’ wives, and even by pastors. I am thus not surprised by the survey conducted by *Christianity Today*, in which Dave Carder reveals:

A study of pastors sponsored by *Christianity Today* found that 23 percent of the 300 pastors who responded admitted to some form of sexually inappropriate behavior with someone other than their wives while in the ministry; 12 percent admitted to extramarital intercourse; 18 percent confessed to other forms of sexual contract (such as passionate kissing or fondling); and only 4 percent said they were found out.³²

The above findings are deeply saddening. The marriage and family of a pastor are supposed to be a model and example for the congregation, but here we see that infidelity by a pastor has become a stumbling block to many churches, and of course it will have caused huge damage to these pastors’ families too.

In my pastoral experience, I have found that infidelity damages and even destroys relationships. It is true that there are recovered couples, though even they have had to go through a process which was very painful and time consuming. However, many couples I see are unable to rebuild their relationship once infidelity has been discovered, and not a

³¹ James Sells and Mark Yarhouse, *Counseling Couples in Conflict: A Relational Restoration Model* (Downers Grove, IL: IVP Academic, 2011), 223.

³² Dave Carder and Duncan Jaenicke, *Torn Asunder: Recovering from an Extramarital Affair* (Chicago: Moody Publisher, 2008), 24.

small number of couples end up separating or divorcing. Sadly, the impact is not only upon the hurting couples but is also felt by their children, who become victims of their parents' problems. There are many children who grow up with broken and divided souls because of their parents' infidelity, leading to divorce. Many children grow up losing the figure and model of a father or a mother. These children are affected in their psychological development. Not only that, their church and, especially, their pastor, will also be affected. For a pastor with an emotional attachment to his sheep, it is often shocking and hurtful if someone among the congregation is involved in infidelity. Moreover, if the person who committed the infidelity is very close to the pastor or even a church official, it is not an easy thing to come to terms with.

If, in fact, infidelity is not only committed by non-Christians but also done by Christians, we need to ask the question: Why do people who profess to be Christians have the tendency to commit infidelity? Why do people who diligently go to church and are active in church activities, including even a pastor or a pastor's wife, have the tendency to commit infidelity? What factors incline them towards committing infidelity? Is it related to spiritual maturity? Moreover, is there any correlation between spiritual maturity and a tendency towards infidelity? I would like to answer these questions through research done in two of the congregations where I have served, namely the Indonesian Evangelical Church in Jakarta, located at Semanggi (from 2004 until 2013) and the Indonesian Evangelical Church at Puri (from 2013 until now).

The initial hypothesis in this research is that there is a correlation between spiritual maturity level and the tendency towards infidelity. The correlation can be positive or negative, depending upon the direction of the relationship. If both factors

increase and decrease together, the relationship is positive. If one factor increases as the other decreases, then the relationship is negative.

The context for the study of this topic is limited to my home country of Indonesia, especially the city of Jakarta. I have to admit that in the context of Indonesia, very few studies have investigated whether there is a correlation between spiritual maturity level and the infidelity tendency, and what might be the significance and relevance of this study for Indonesian churches. So, literature on this study in Indonesia is very limited. Not only in the context of Indonesia, but also in general, Burdette et al., admit, “few studies have investigated the predictors of marital infidelity, and the connection between religious factors and marital infidelity has received limited attention.”³³ The question is why? In the context of Indonesia, it seems that infidelity is a very sensitive issue. It is related to dignity, disloyalty, sex, sin, family relations and so on. Infidelity is regarded as a secret issue.

Dollahite and Lambert have observed in their research that “remembering marital vows like, ‘In sickness or in health; till death do us part’ and ‘forsaking all others’ strengthened the couples’ relational commitment and enhanced their determination to be faithful no matter what challenges or temptations life presented.”³⁴ In fact, Atkins et al., state, “Those who never attended religious services are 2.5 times more likely to have had EMS (*Extramarital Sex*) than those who attended religious services more than once a

³³ Amy Burdette et al., “Are There Religious Variations in Marital Infidelity?,” *Journal of Family Issues* 28, no. 12 (December 2007): 1553-1554, accessed May 14, 2016, https://www.researchgate.net/profile/Amy_Burdette/publication/238663274_Are_There_Religious_Variations_in_Marital_Infidelity/links/54e485e50cf2dbf60696c8ff.pdf/download?version=vs.

³⁴ Dollahite and Lambert, *Forsaking All Others*, 298.

week.”³⁵ In other words, we can say that infrequent church attendance is related to infidelity. Based on research in the context of Indonesia, Dini Riyani concludes that “the lower the level of men and women’s spirituality, the higher will be the tendency towards sexual intercourse outside of marriage,”³⁶ and vice versa. However, few studies have examined this topic in the context of Indonesia and in particular from a Christian perspective.

Therefore, in my opinion, this study is very important to conduct because infidelity can ruin or even destroy the lives of a husband or a wife, their children and their extended family. Moreover, infidelity can be a source of divorce. Since this can affect church life, the result of this study is expected to be very useful to churches and also to the members of the church, especially married couples.

RESEARCH OBJECTIVE

The objectives of this present study are to determine and analyze the spiritual maturity level of participants, their tendency towards infidelity and examine whether there is any correlation between spiritual maturity levels and the tendency towards infidelity. Two instruments will be used to carry out this assessment, namely the Spiritual Assessment Inventory (SAI) by Todd W. Hall, and Keith J. Edwards, and also the Infidelity Tendency Questionnaire by Rianti Setiadi.

³⁵ Atkins, Baucom and Jacobson, *Understanding Infidelity*, 742.

³⁶ Dini Riyani, “Faktor-Faktor Yang Mempengaruhi Tingkat Kecenderungan Melakukan Hubungan Seksual Di Luar Pernikahan Pada Pria dan Wanita” (S. Mathematics and Science’s thesis, Universitas Indonesia, 2015), 52.

From the findings of this study, it is hoped that the church, in this case, the shepherd leaders, will be able to better protect, provide and guide their flocks, so that they will grow and become mature in their spiritual lives. As a result, they will be able to maintain personal holiness and fidelity towards their spouses, so as to prevent and avoid infidelity. In addition, this study will help the church to develop some programs which will assist congregations of the Indonesian Evangelical Church in Jakarta to deal with this issue.

The research will be done quantitatively, using a questionnaire and a self-completion method. The participants will complete their questionnaires anonymously and put them in sealed envelopes to preserve confidentiality. The questionnaires will be designed to require a maximum of 20 minutes to complete, and will be distributed to and completed by the participants during a Sunday service.

The data will be analyzed by categorizing the participants based on socio-economic and demographic factors that describe the participants. Then, we will categorize participants based on their level of spiritual maturity, and investigate whether or not there is a correlation between the spiritual maturity of the participants and the tendency towards marital infidelity. After that, we will discuss our findings, the implications of the study for the church, the couple and the family in the context of the Indonesian Evangelical Church, and give recommendations for how the church should shepherd and nurture its members, especially married couples and families.

THE RELEVANCE OF THE STUDY

The research result is expected to be used for family ministries which can contribute to preventing infidelity, as well as for edifying the congregation, through teaching singles, leading premarital counseling training, holding marriage enrichment courses, as well as helping to provide more relevant preaching, and pastoral counseling relevant for the offending spouse and their grieving spouse.

LIMITATIONS

Although the Indonesian Evangelical Church denomination is located in 26 different places throughout Indonesia, with a further two locations overseas, this research survey will only be conducted among the congregations (all married males and females) of the Indonesian Evangelical Church in two locations in Jakarta: Semanggi and Puri. The estimated number of participants is 250. Those outside this particular group will not be covered in the research.

CHAPTER 2

BIBLICAL AND THEOLOGICAL FOUNDATIONS

INFIDELITY

We live in a postmodern society. Postmodernism literally means “after modern.” We can say that the modern age has passed and we have now moved into a postmodern age with a new paradigm and a new overall worldview.¹ In a postmodern society, Beckwith says, “We have no right to judge the behavior, views, beliefs, or opinions of others because there is no standard outside of ourselves and our communities to tell us what is right and what is wrong.”²

Postmodernism is powerful. Matthew and Hubbard assert, “The power of postmodernism to shape the culture lies not only in the values that accompany this way of thinking but also in the way in which postmodernism interacts with other factors that are intrinsic parts of the current flood of social change.”³ In postmodern societies, people question a lot of traditional structures and sources of knowledge. They openly challenge traditional views and norms, including marriage. The definition and values of marriage have changed for many. But “the message was loud and clear that marriage was devastating to a person’s freedom, friendships, social life, sex life and so on.”⁴

¹ Ivy Beckwith, *Postmodern Children’s Ministry: Ministry to Children in the 21st Century*. (Grand Rapids, MI: Zondervan, 2004), 20.

² Beckwith, *Postmodern Children’s Ministry*, 25.

³ Mathews and Hubbard, *Alice Matthews and M. Gay Hubbard, Marriage Made in Eden: A Pre-Modern Perspective For A Post-Christian World* (Grand Rapids, MI: Baker Books, 2004), 35.

⁴ James Sells and Mark Yarhouse, *Counseling Couples in Conflict: A Relational Restoration Model* (Downers Grove, IL: IVP Academic, 2011), 18.

It is therefore no wonder that we now see poor and broken marriages. Infidelity in our present-day culture is an issue that attracts much attention in popular culture and the media. Celebrity infidelity scandals appear on national media, spreading gossip and theories about the reasons why faithless individuals decided to act as they did. We also see many Christians experiencing problems related to infidelity. Therefore, in this section, we will discuss what the Bible says about marriage and infidelity.

What Does the Bible Say about Christian Marriage?

We live at a time when the institution of marriage is under attack and under pressure from many quarters. Matthews and Hubbard claim that “yes, marriage has fallen on hard times in our cultureThe culture is godless, and it does permeate our lives from the national media to the local mall. We worry particularly about the culture’s inroads into our homes, marriages, and family life.”⁵ Furthermore, they note that the divorce data for Christians are almost identical to that of the general population. Since the statistics for domestic abuse are significant and serious even amongst churchgoing spouses, it is not hard for them to conclude that the present status of marriage and the family is much worse it used to be.⁶ The only solution to this ethical degradation and chaos is a full return to the teachings of Scripture on Christian marriage. We believe that the Bible, as the Word of God, is the firm foundation for the Christian marriage.

⁵ Matthews and Hubbard, *Marriage Made in Eden*, 91.

⁶ Matthews and Hubbard, *Marriage Made in Eden*, 91.

Marriage as a Design of God

Piper argues, “Marriage is God’s doing because it was his design in the creation of man as male and female”⁷ In addition, Adams contends:

Marriage is not a human expedience. It wasn’t devised by man, somewhere along the way in the course of human history, as a convenient way of sorting out responsibilities for children, etc. Instead, God tells us that He Himself established, instituted and ordained marriage at the beginning of human history.⁸

Furthermore, Adams explains, “God designed marriage as the foundational element of all human society. Before there was ... a church, a school, a business instituted, God formally instituted marriage ...”⁹ So, we can say that marriage is God’s idea. He has designed marriage as “a part of creation history, a history that includes a basic design for the marriage relationships for husbands and wives.”¹⁰

Moreover, Piper emphasizes that “the *ultimate* thing to see in the Bible about marriage is that it exists for God’s glory. Most foundationally, marriage is the *doing* of God. Most ultimately, marriage is the *display* of God. It is designed by God to display his glory in a way that no other event or institution does.”¹¹ It is clearly shown in Genesis 1-3 that “marriage is to be rooted in God’s creative act of creating humanity in his image as

⁷ John Piper, *This Momentary Marriage: A Parable of Permanence* (Wheaton, IL: Crossway, 2012), 21.

⁸ Jay Adams, *Marriage, Divorce, and Remarriage in the Bible* (Grand Rapids, MI: Zondervan Publishing House, 1980), 3-4.

⁹ Adams, *Marriage, Divorce, and Remarriage*, 4.

¹⁰ Matthews and Hubbard, *Marriage Made in Eden*, 20.

¹¹ Piper, *This Momentary Marriage*, 24.

male and female.”¹² It is therefore here with the creation story that we must begin our reflection on the nature of marriage.

God says in Genesis 2:18, “It is not good for the man to be alone. I will make a helper suitable for him” (NIV). From this statement, we see that God saw that something was not right in the man’s situation. No suitable mate was found among the animals for the man. Obviously, the only thing that was not good in the creation account was the man’s solitude. Therefore, God observed that “it is not good for the man to be alone.” Then, “God provides the man with one like him, but yet not like him, to be his counterpart.”¹³ In so doing, “it is God himself who sets out to complete one of the central designs of creation, namely, man and woman in marriage.”¹⁴ Furthermore, Hoekema explains, “Men and women cannot attain to true humanity in isolation ... It is only through contact with others that we come to know who we are and what our strengths and weaknesses are ... that we can fully develop our potentialities.”¹⁵ So, Adam required a companion and a helper. Therefore, God created a “suitable helper.” He created a female and not a male. From this point, we can say, “God’s plan for Adam’s marriage, as well as for all subsequent marriages, involves a *monogamous heterosexual* relationship.”¹⁶

The next question to ask is about the meaning of the phrase “suitable helper.” The Hebrew word translated “helper” is “*ezer*.” This word can be understood in the broadest

¹² Kostenberger and Jones, Andreas Kostenberger and David Jones, *God, Marriage, And Family: Rebuilding the Biblical Foundation* (Wheaton, IL: Crossway, 2010), 22.

¹³ David Atkinson, *The Message of Genesis 1-11* (Downer Grove, IL: InterVarsity, 1990), 70.

¹⁴ Piper, *This Momentary Marriage*, 21.

¹⁵ Anthony Hoekema, *Created in God’s Image* (Grand Rapids, MI: Eerdmans, 1986), 77-78.

¹⁶ Kostenberger and Jones, *God, Marriage, And Family*, 25.

possible terms. However, in this context, it means that “the one who is to be for man the embodiment of inner and outer encouragement.”¹⁷ We usually understand a helper as someone who is subordinate to the one being helped and does what that person requires of him or her. However, the word “helper” here does not suggest that the woman has only subordinate status in relation to the man. Why not? Because “Eve was not created to be merely a helpmate, as is often suggested, but as a companion who would fulfill the social needs of Adam.”¹⁸ Therefore, the helper had to be one suitable for him.

The word translated “suitable” is “*neged*.” It means “in front of, corresponding to or in exact correspondence.”¹⁹ This meaning distinguishes the woman from all the other creatures who were all judged unsuitable complements for him. We read in Genesis 2:21-22 (NIV), “So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man’s ribs and closed up the place with flesh. Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man.” Her creation was necessary because God considered solitude to be not good for the man. God created the man for sociability. “The man is created by God in such a way that he needs the help of a partner; hence mutual help is an essential part of human existence.”²⁰

¹⁷ Gerhard Von Rad, *Genesis* (London: SCM, 1966), 82.

¹⁸ Cleveland McDonald and Philip McDonald, *Creating Successful Christian Marriage* (Grand Rapids, MI: Baker Books, 1999), 36.

¹⁹ John Sailhamer, *Genesis – Numbers, The Expositor’s Bible Commentary* (Grand Rapids, MI: Zondervan Publishing House, 1999), 46.

²⁰ Claus Westermann, *Genesis 1-11, A Continental Commentary* (Minneapolis: Augsburg Publishing House, 1984), 227.

From the above perspective, it is clear that the term “helper” does not mean that the woman has only a subordinate status in relation to man. This means that “the help looked for is not just assistance in his daily life or in the procreation of children ... but mutual support and companionship for each other.”²¹ It is an expression that suggests both similarity and supplementation. The expression “bone of my bone, flesh of my flesh” (Genesis 2:23) also bears this out. This is an expression of kinship but is also a formula that means that the man and the woman are equal as regards to their humanity.²² Therefore, the woman is man’s succor, who “delivers or saves man from his solitude.”²³

The text ends in Genesis 2:24-25 (NRSV) with the words, “Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh. And the man and his wife were both naked, and were not ashamed.” In other words, we see that this is all moving toward marriage. So, we can say that, from the beginning, marriage was God’s design in the creation of humanity as both male and female.

Marriage as an Exclusive Relationship

From what we have discussed above, it is obvious that marriage is God’s design. In this section, we will see that God not only designed marriage to be a heterosexual relationship, but also an exclusive relationship. We will focus on Genesis 2:24, where God says, “Therefore a man leaves his father and his mother and clings to his wife, and

²¹ Gordon Wenham, *Genesis 1-15*, Word Biblical Commentary (Waco, TX: Word Books, 1987), 68.

²² Wenham, *Genesis 1-15*, 68.

²³ Victor Hamilton, *The Book of Genesis*, The New International Commentary on The Old Testament (Grand Rapids, MI: Eerdmans, 1990), 176.

they become one flesh” (NRSV). Jesus and the apostle Paul repeated this foundational statement about marriage in Matthew 19:5 and Ephesians 5:31 as an authority in their teachings about marriage.

Genesis 2:24 lists the three elements necessary for a truly biblical marriage: there must be a “leaving,” a “clinging,” and a fusion into “one flesh.” We can say that this verse is “the heart, the touchstone, of God’s intended purpose for a husband and a wife in their marriage relationship.”²⁴ Piper emphasizes that “Genesis 2:24 is God’s word of institution for marriage.”²⁵

The first step for establishing a marriage is for the couple to leave all other relationships, including familial ones: “Therefore a man leaves his father and his mother” (Genesis 2: 24). Of course, this “leaving” does not mean the abandonment of one’s parents. The responsibility to “honor your father and mother” (Exodus 20:12) is applied by Jesus to adults (Mark 7:6-13). We must not ignore our responsibility toward our parents as they grow old. Also, this statement does not necessarily refer to the man moving from his parental home to set up home elsewhere.

Commenting on this concept, Hollinger says that “the prior relationship with family is now changed, and a new status is recognized by family and community.”²⁶ G.J. Wenham notes, “The traditional translation ‘leaves’ suggests that the man moves from his parents and sets up home elsewhere, whereas in fact Israelite marriage was usually

²⁴ McDonald and McDonald, *Creating Successful*, 37.

²⁵ Piper, *This Momentary Marriage*, 23.

²⁶ Dennis P. Hollinger, *The Meaning of Sex: Christian Ethics and the Moral Life* (Grand Rapids, MI: Baker Academic, 2009), 96.

patrilocal, that is, the man continued to live near in or near his parents' home. It was the wife who left home to join her husband."²⁷ Thus, the meaning of "leaving" must be understood in a psychological and relative sense. Emotionally, the man "leaves" his parents, and points his emotional energy to his wife. Here, we see that the man's priorities change. Before marriage, his obligations were to his parents, but after marriage, they are to his wife. Hollinger rightly says, "With marriage, priorities change, for beforehand his first obligations are to his parents: afterwards they are to his wife."²⁸

The second step, God states that the man now "clings" to his wife. The word "cling" reflects the central concept of covenant-fidelity, suggesting the idea of being permanently glued or joined together.²⁹ Matthews and Hubbard says, "If you try to separate two sheets of paper that have been glued together, you will tear both papers. Cleaving means permanent fidelity."³⁰ Atkinson notes that the use of the word "cling" reflects "the understanding of the marriage relationship as one of permanent and committed faithfulness,"³¹ and Wenham submits that the word "cling" has two important implications: first, it implies a relationship of passion, of strong and deep attraction; and

²⁷ Wenham, *Genesis 1-15*, 70.

²⁸ Hollinger, *The Meaning of Sex*, 96.

²⁹ Matthews and Hubbard, *Marriage Made in Eden*, 180.

³⁰ Matthews and Hubbard, *Marriage Made in Eden*, 180.

³¹ David Atkinson, *To Have & To Hold: The Marriage Covenant and The Discipline of Divorce* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1979), 83.

second, it implies permanence.³² So, we can say that clinging needs “an act of the will to devote one’s entire life to the spouse for a lifetime of sharing.”³³

In Christian marriage, we see that a man and a woman must commit their entire life and future to each other with a determination that, with God’s help, they will conquer whatever life may bring. That is why they vow before God and man to take each other “for better, for worse, for richer, for poorer, and in sickness and in health ... till death do us part.” Therefore, as McDonald and McDonald rightly say, “The highest, purest, and happiest form of marriage has always been that which God instituted - the union of one man and one woman for life.”³⁴

The “leaving” and “clinging” result in the two becoming “one flesh.” The phrase “one flesh” needs a thorough explanation because it is frequently misunderstood as primarily referring to a sexual union. Actually, the word “flesh” (*basar*) not only relates to a sexual union, but also refers to man’s existence as a whole, in his very being itself: his identity, his heart, and his soul. As Davidson rightly concludes, “The term ‘*basar*’ (flesh) in the OT refers not only to one’s physical body but to a person’s whole existence in the world. By ‘one flesh’ is thus connoted mutual dependence and reciprocity in all areas of life, a unity that embraces the natural lives of two persons in their entirety.”³⁵

Also, Sell posits, “Being ‘one flesh,’ may suggest that marriage is to be a union of

³² Wenham, *Genesis 1-15*, 7.

³³ McDonald and McDonald, *Creating Successful*, 39.

³⁴ McDonald and McDonald, *Creating Successful*, 41.

³⁵ Richard M. Davidson, “The Theology of Sexuality in The Beginning: Genesis 1-2,” *Andrews University Seminary Studies* 26, no.1 (Spring, 1988): 22, accessed Jan 7, 2016, https://faculty.gordon.edu/hu/bi/ted_hildebrandt/otesourcegenesis/text/articles-books/davidson_sexgen1_auss.pdf.

persons, not just bodies.”³⁶ In addition, Matthews and Hubbard explain, “But to ‘become one flesh’ is more than the physical act of intercourse. It is sharing of life, not just bodies and material possessions, but thoughts and dreams, joys and sufferings, hopes and fears, successes and failures. In short, it is being one soul as well as one body.”³⁷ Moreover, Hollinger asserts, “It is union between two who are alike as fellow-humans, and yet unlike as male and female. The covenant promise is now sealed by a physical union that sets this relationship apart from all other relationships.”³⁸ Therefore, we can say that “sex outside of a marriage covenant is rejected because the human body, which for a believer is now part of Christ’s body, is not intended to be united to another’s body without the covenant.”³⁹

We can conclude that the husband and wife becoming one flesh has several implications. It includes “sexual union that follows marriage; children conceived in marriage, spiritual and emotional relationship; and most importantly the kinship relationship between the man and the woman.”⁴⁰ Hamilton, with his stress on the covenantal nature of marriage, emphasizes the fact that “one flesh” is meant to pinpoint solidarity: “A man is by himself not one flesh. A woman by herself is not one flesh.”⁴¹

³⁶ Charles M. Sell, *Family Ministry* (Grand Rapids, MI: Zondervan, 1995), 104.

³⁷ Matthews and Hubbard, *Marriage Made in Eden*, 180.

³⁸ Hollinger, *The Meaning of Sex*, 98.

³⁹ Hollinger, *The Meaning of Sex*, 99.

⁴⁰ Wenham, *Genesis 1-15*, 71.

⁴¹ Hamilton, *The Book of Genesis*, 181.

According to McDonald and McDonald, “In Hebrew the word that represents this blending of selves that occurs in sexual intercourse is translated as ‘know.’”⁴² The word “know” (*yadah*) “speaks of an intimacy wherein two parties see each other as they truly are. The concept is ... a personal, intimate, and experiential knowledge of another.”⁴³ Genesis 4:1 (NKJV) says, “Adam *knew* [emphasis added] Eve his wife; and she conceived, and bore Cain.” God not only endowed Adam and Eve with their sexualities as male and female but also gave them a sexual nature that desired fulfillment with each other. Furthermore, Sell says, “Sex is supposed to be a very intimate union, not just a physical one. They did this because they viewed sex as a very personal union.”⁴⁴ So, we can say, with McDonald and McDonald:

In physical intimacy we communicate something of ourselves to another person that no words can express - we truly ‘know’ our partner. ... Only when one experiences the total joy of physical intimacy in this atmosphere of trust will he or she understand that true sexual fulfillment can never be found outside of marriage.⁴⁵

Thus, “one flesh” shows us that sex is God-given and becomes sinful only when it is misused and perverted.

Furthermore, Kostenberger and Jones argue that “sex is one of our Creator’s most wonderful, exhilarating gifts, and one that is to be enjoyed in a context of Christian freedom and love.”⁴⁶ In this way, sex within marriage is not a sin. Rather, sex is good

⁴² McDonald and McDonald, *Creating Successful*, 40.

⁴³ McDonald and McDonald, *Creating Successful*, 40.

⁴⁴ Sell, *Family Ministry*, 104.

⁴⁵ McDonald and McDonald, *Creating Successful*, 41.

⁴⁶ Kostenberger and Jones, *God, Marriage, And Family*, 82.

(Genesis 1:31) and holy (Hebrews 13:4). Therefore, we have to see sexuality not only as having a horizontal (human) dimension but also a vertical (spiritual) dimension. From the perspective of God's design, "the sexual relationship between husband and wife is inextricably bound up with the spiritual unity of both man and woman with their Creator."⁴⁷ At heart, therefore, the sexual union must be within the marital bond for it to be meaningful as God designed it to be. So, "sex in the service of God proceeds in the protected sphere of monogamous marriage."⁴⁸

In monogamous marriage, a husband and a wife have not only the wonderful privilege to "become one flesh," but also to be "naked and not ashamed" (Genesis 2:24-25). Commenting on "naked and not ashamed," Davidson notes, "shameless sexuality was divinely ordered; shameful sexuality is the result of sin."⁴⁹ From the very beginning, God designed sexuality as "wholesome, beautiful, and good."⁵⁰ For this reason, spouses have sex "without fear, without inhibitions, without shame and embarrassment."⁵¹ Furthermore, the word "naked" connotes more than physical nudity. As Walter Trobisch observes, there is implied the ability "to stand in front of each other, stripped and undisguised, without pretensions, without hiding, seeing the partner as he or she really is, and showing myself to him or her as I really am - and still not be ashamed."⁵²

⁴⁷ Davidson, *The Theology of Sexuality*, 23.

⁴⁸ Kostenberger and Jones, *God, Marriage, And Family*, 84.

⁴⁹ Davidson, *The Theology of Sexuality*, 23.

⁵⁰ Davidson, *The Theology of Sexuality*, 23.

⁵¹ Davidson, *The Theology of Sexuality*, 23.

⁵² Walter Trobisch, *I Married You* (New York: Harper & Row, 1971), 20.

Based on what we have explained above, we conclude that God designed marriage as an exclusive relationship between a husband and a wife. For this reason, Hollinger reminds us, “sexual intercourse is inherently connected to the covenant relationship of marriage... It is by its very nature and God’s design intricately bound up with marriage, for it completes the other elements that form a marriage.”⁵³

Marriage as a Covenant

God says in Malachi 2:14 (NIV), “...you have broken faith with her, though she is your partner, the wife of your marriage covenant.” This verse states that marriage is a covenant relationship. The term “covenant” (*berith*) in general means “the idea of a solemn commitment, guaranteeing promises or obligations undertaken by one or both covenanting parties.”⁵⁴ Moreover, Hugenberger notes some definitions of the term “covenant”: a covenant is “an elected, as opposed to natural, relationship of obligation under oath,” a “sanction-sealed commitment to maintain a particular relationship or follow a stipulated course of action,” or “a solemn promise made binding by an oath, which may be a verbal formula or a symbolic oath,” and finally, a “covenant is relational, in one way or another it creates unity, community.”⁵⁵

The question is, what is the difference between a covenant and a contract? Palmer offers a helpful clarification of the difference between the two:

⁵³ Hollinger, *The Meaning of Sex*, 100.

⁵⁴ Kostenberger and Jones, *God, Marriage, And Family*, 74.

⁵⁵ Gordon P. Hugenberger, *Marriage as a Covenant: Biblical Law and Ethics as Developed from Malachi* (Grand Rapids, MI: Baker Books, 1998), 11.

Contracts engage the services of people; covenants engage persons. Contracts are made for a stipulated period of time; covenants are forever. Contracts can be broken, with material loss to the contracting parties; covenants cannot be broken, but if violated, they result in personal loss and broken hearts . . . Contracts are witnessed by people with the state as guarantor; covenants are witnessed by God with God as guarantor.⁵⁶

Given what we have discussed above, this implies that the marriage covenant is not only between a husband and a wife but also between that couple and God.

Kostenberger and Jones argue, "... its essence is that marriage is conceived, not merely as a *bilateral contract* between two individuals, but as a *sacred bond* between husband and wife before God as a witness."⁵⁷ Unlike a legal contract whose agreement may be broken when conditions change, this covenant is binding for better, for worse, for richer, for poorer, in sickness and in health. Marriage is built on a promise made before God, friends and family members.

Kostenberger and Jones note that there are five implications of a covenant view of marriage:

(1) The permanence of marriage. Marriage is intended to be permanent since it was established by God...It involves a solemn promise or pledge, not merely to one's marriage partner, but before God. (2) The sacredness of marriage. Marriage is not merely a human agreement between two consenting individuals (a "civil union"); it is a relationship before and under God. (3) The intimacy of marriage. Marriage is the most intimate of all human relationships, uniting a man and a woman in a "one flesh" bond. (4) The mutuality of marriage. Marriage is a relationship of free self-giving of one human being to another (Eph. 5:25-30)... Scripture is clear that wives are to submit to their husbands...while husbands bear the ultimate responsibility for the marriage before God. (5) The exclusiveness of marriage. Marriage is not only permanent, sacred, intimate, and mutual; it is also

⁵⁶ Paul F. Palmer, "Christian Marriage: Contract or Covenant?," *Theological Studies* 33, no. 4 (December 1972): 639, accessed May 31, 2016, <http://docplayer.net/12161773-In-an-evaluation-of-a-series-of-papers-dealing-with-intolerable-marriage.html>.

⁵⁷ Kostenberger and Jones, *God, Marriage, And Family*, 73.

exclusive. This means that no other human relationship must interfere with the marriage commitment between husband and wife.⁵⁸

Based on the covenantal view above, Kostenberger and Jones conclude that “marriage is an exclusive heterosexual *covenant between one man and one woman, ordained and sealed by God*, preceded by a public leaving of parents, consummated in sexual union, issuing in a permanent mutually supportive partnership, and normally crowned by the gift of children.”⁵⁹ Furthermore, Hollinger rightly argues that “in the covenant of marriage our total being is to exude trustworthiness: words, actions, emotions, and character. Such fidelity to the one spouse is a reflection of our worship to the one God.”⁶⁰

In addition, Hollinger explains:

We cannot have sexual fidelity unless we are also faithful in all dimensions of our marriage. And we cannot have faithfulness in the varied, everyday dimensions unless there is sexual fidelity. They reflect and reinforce each other, and ultimately reflect fidelity to God - the one who made sex, marriage, and their moral designs. Fidelity in marriage involves fidelity to God, to a vow, to a calling, to relationship, and to other persons.⁶¹

Therefore, it is imperative to guard carefully our relationship and friendship with others. We believe that “God is not in the business of breaking covenant relationships.”⁶²

⁵⁸ Kostenberger and Jones, *God, Marriage, And Family*, 77-78.

⁵⁹ Kostenberger and Jones, *God, Marriage, And Family*, 74.

⁶⁰ Hollinger, *The Meaning of Sex*, 167.

⁶¹ Hollinger, *The Meaning of Sex*, 167.

⁶² H. Wayne House, *Divorce and Remarriage: Four Christian Views* (Downers Grove, IL: InterVarsity Press, 1990), 20.

However, as sinners, we have the tendency to break the covenant of marriage by committing infidelity.

What Does the Bible Say about Infidelity?

We have noted above that the Bible is clearly positive in its treatment of marriage and sexuality. In the creation account, especially that of man and woman, much emphasis is placed on the goodness of love and sex within the context of marriage. Marriage was planned, designed, and instituted by God from the time of creation to meet the human need for companionship, love, mutual encouragement, practical help and sexual satisfaction. Sex is the gift of God, good and holy.

However, marriage and our good sexual natures have been marred by the effects of the fall. Adam and Eve disobeyed God, thereby breaking fellowship and the bonds of faithfulness with the Creator. Then, sin led to distortions of this divine institution. Fornication, adultery and extramarital affairs now regularly violate the sacred trust of marital fidelity. Carder and Jaenicke argue, “all affairs are not the same, and, as a result, different classes of affairs require different forms of treatment.”⁶³ Furthermore, Carder and Jaenicke divide affairs into four classes:

One-Night Stand: David and Bathsheba (2 Samuel 11-12)

The Collins English Dictionary defines a one-night stand as “a sexual encounter lasting only one evening or night.”⁶⁴ The one-night stand may be the most benign form of

⁶³ Dave Carder and Duncan Jaenicke, *Torn Asunder*, 52.

⁶⁴ J M. Siclair, *Collin English Dictionary* (Glasgow: HarperCollins Publishers, 1992), 1091.

infidelity. Harley and Chalmers contend, “The ‘one night stand’ is the most common example.”⁶⁵ Usually two people aren’t emotionally involved. Carder says, “This type of affair is obviously unplanned. It often involves partners who didn’t even know each other prior to the affair... This type of affair contains no emotional involvement, is self-serving, and does not come with a desire to perpetuate closeness.”⁶⁶ This type of affair probably isn’t a reflection of the participant’s love or commitment to their partner or necessarily a barometer of marital happiness or stability. Rather, it speaks of human weakness in the face of temptation.

The Bible describes a one-night stand in the story of King David and Bathsheba.⁶⁷ One evening, David got up from his bed and walked around on the roof of his palace. From the roof he saw a woman bathing. The woman was beautiful and David sent someone to find out about her. The man said, “Isn’t this Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite?” (2 Samuel 11: 3). David entertained lustful thoughts, and focused on his own desires. David already had many other wives, and he should have gone to spend time with one of them, but he was not content with what he had and he wanted more, so he sent someone to find out about her. David’s sin was deliberate. David’s desire went from a glance to a stare, blossomed into a thought, and this finally gave birth to an evil action. “Then David sent messengers to get her. She came to him, and he slept with her. (She had purified herself from her uncleanness.) Then she went

⁶⁵ Willard Harley and Jennifer Chalmers, *Surviving an Affair* (Grand Rapids, MI: Revell, 2013), 23.

⁶⁶ Dave Carder, *Close Calls: What Adulterers Want You to Know About Protecting Your Marriage* (Chicago: Northfield Publishing, 2008), 96.

⁶⁷ Carder and Jaenicke, *Torn Asunder*, 54.

back home” (2 Samuel 11:4). The author writes the phrase, “she had purified herself from her uncleanness” to show that Bathsheba had just completed the purification rites following her period. This makes it clear that she wasn’t already pregnant by her husband when David slept with her.

From the story above, Carder and Jaenicke comment, “David wanted Bathsheba intensely, but afterward she was only one of many wives. He didn’t have a long-term emotional relationship with her... merely ‘use’ their partners for the short term, often dumping them shortly afterward with no regrets.”⁶⁸

Entangled Affair: Samson and Delilah (Judges 16)

Carder describes this type of affair as building up slowly and gradually. The partners usually know each other quite well. The emotional involvement is intense. The person who commits infidelity usually feels in love with his or her partner. However, sexual activity in this type of affair is not immediate, but occurs only later in the relationship, after a friendship has been clearly established.⁶⁹

The story of Samson and Delilah (Judges 16) illustrates an entangled affair.⁷⁰ Herbert Wolf notes, “Foreign women had a peculiar fascination for Samson (Judges 14:1; 16:1).”⁷¹ The writer of Judges tells us, “Some time later, he fell in love with a woman in the Valley of Sorek whose name was Delilah. The rulers of the Philistines went to her

⁶⁸ Carder and Jaenicke, *Torn Asunder*, 55.

⁶⁹ Carder, *Close Calls*, 99.

⁷⁰ Carder and Jaenicke, *Torn Asunder*, 54.

⁷¹ Herbert Wolf, *Judges*, The Expositor’s Bible Commentary (Grand Rapids, MI: Zondervan Publishing House, 1992), 475.

and said, ‘See if you can lure him into showing you the secret of his great strength and how we can overpower him so we may tie him up and subdue him. Each one of us will give you eleven hundred shekels of silver’ ” (Judges 16:4-5). From these texts, the reader is not directly told that Samson's relationship with her was based wholly on sexual lusts, but in fact, he “fell in love” with her.

However, Samson was deceived because he wanted to believe Delilah’s lies. Delilah was a deceitful woman with honey on her lips and poison in her heart. She kept asking Samson the secret of his strength until he finally grew tired of her nagging and gave in. In fact, she was only pretending to love him while actually seeking her own personal gain. Four times Delilah took advantage of him. Surely, by the fourth occasion, Samson should have understood the situation; but he failed to distinguish between deception and truth. Actually, at that time Samson did not realize God had left him. He took his strength as well as God’s presence for granted. God gave Samson all he would ever need, but Samson chose instead to put himself into Delilah’s deceitful hands. Carder and Jaenicke describe an entangled affair as an “addictive relationship.”⁷²

Sexual Addiction: Eli’s Sons (1 Samuel 2:22)

An “addiction” may be defined as “a pathological relationship to any mood-altering experience that has life-damaging consequences.”⁷³ Carder and Jaenicke describe some characteristics of sexual addiction. First of all, someone who commits infidelity usually has a string of relationships with many partners over time. Secondly, when

⁷² Carder and Jaenicke, *Torn Asunder*, 54.

⁷³ Carder and Jaenicke, *Torn Asunder*, 56.

someone's sexual activity becomes increasingly compulsive, the impact becomes more risky to him or her-self. Thirdly, emotional attachment is initially present but only superficially, and then it diminishes as time passes. After that, the partner becomes a mere 'sex object.' Finally, because the behavior of committing infidelity is additive, someone who commits infidelity usually ends up lying, cheating, and stealing to get the relief he or she craves.⁷⁴

Sexual addiction in the Bible is illustrated in the lives of Eli's sons, Hophni and Phinehas.⁷⁵ They are described as "sons of Belial" (1 Samuel 2:12). This term is "generally clear from its context: 'son of' or 'man of' Belial plainly means a very wicked person."⁷⁶ The books of Samuel describe them as the officiating priests at the sanctuary of Shiloh. They are criticized for engaging in illicit behaviors, such as appropriating the best portion of sacrifices for themselves and having sexual relations with the sanctuary's serving women. As it is written, "Now Eli, who was very old, heard about everything his sons were doing to all Israel and how they slept with the women who served at the entrance to the Tent of Meeting" (1 Samuel 2:22). Consequently, Eli rebuked his sons. However, Eli's rebuke fell on deaf ears. His sons did not listen to their father's rebuke. They slept with many women. Their sexual activities were "immediate with multiple partners and increasingly distorted sexual activity."⁷⁷ Carder believes "It is [a] sex-only

⁷⁴ Carder and Jaenicke, *Torn Asunder*, 57-58.

⁷⁵ Carder and Jaenicke, *Torn Asunder*, 54.

⁷⁶ D.F. Payne, "Belial," in *New Bible Dictionary*, ed. J.D. Douglas (Wheaton, IL: Tyndale House Publishers, 1988), 129.

⁷⁷ Carder and Jaenicke, *Torn Asunder*, 54.

experience and is never satisfying. It is not about emotional attachment and is self-serving. It is always about the addict and about the spouse.”⁷⁸

Add-on Affair: Abraham and Hagar (Genesis 16)

Carder believes:

This affair occurs to satisfy a specific void. It develops when a spouse shares an emotionally satisfying experience with an acquaintance because the other spouse has no interest in participating in this activity... They have no intention of leaving their spouses and family, and often feel they have done nothing wrong.”⁷⁹

From Genesis 16, we see Abraham and Hagar as an example of add-on affair.⁸⁰ It is explained that Sarai, Abram’s wife, could not have children. She assumed that since she had not given birth to a child and her age seemed to prohibit it, something else must be done to enable Abram to have a child. She was thinking: “The Lord has kept me from having children, Go, sleep with my maidservant; perhaps I can build a family through her” (Genesis 16:2). This verse shows that Sarai did not act in faith, since her husband had been told that a great nation would originate with him: “I will make you into a great nation and I will bless you; I will make your name great; and so you will be a blessing” (Genesis 12:2). So, Sarai’s words betray a reluctance to accept the fact that God sovereignly prevented her from having a son. Nevertheless, Abram was also at fault. “Abram went in to Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her sight” (Genesis 16:4). Commenting on this type of affair,

⁷⁸ Carder, *Close Calls*, 102-103.

⁷⁹ Carder, *Close Calls*, 104-105.

⁸⁰ Carder and Jaenicke, *Torn Asunder*, 54.

Carder and Jaenicke describe it as being “gradual, focused on a marital void in its development and intense, with narrow boundaries in emotional involvement.”⁸¹

Conclusion

The most foundational of our observations above is that marriage is God’s doing. Obviously, marriage was God’s design. It was God himself who observed that man’s solitude was not good. God himself made a being perfectly suited for him - a wife. God himself confirmed the union referred to in the words “become one flesh.” All this explains why marriage is an exclusive relationship: union is at the heart of what a marriage is. When a couple swears their vows before God and man, actually it is not a man or a woman or a pastor or a parent, but God who is the main actor and doer, because marriage is God’s covenant. God designed marriage for our enjoyment, but it isn’t just for our pleasure and fulfillment. God designed it to reflect His image and to fulfill His interests (Genesis 1:27-28). Marriage is for God’s glory. He is the One who joins a husband and wife in marriage and He brings judgment on those who violate the boundaries of marriage.

However, because of our sin, selfishness and cultural bondage, it is almost impossible for us to feel the wonder of God’s purpose in marriage. The world cannot know what marriage is without learning it from God since sin led to distortions of this divine institution. Fornication, adultery and extramarital affairs violated the sacred trust of marital fidelity. In this thesis, we will focus on the issue of infidelity.

⁸¹ Carder and Jaenicke, *Torn Asunder*, 54.

SPIRITUAL MATURITY

We often talk about spiritual maturity, but, the question is, do we really know what we mean by this term? How does one mature in the Lord? What are the Biblical standards for maturity? What does the Bible say about spiritual maturity? In this section, we will discuss and define two important words, namely the word “spiritual” and the word “mature,” especially as used in the New Testament. Then, from the meaning of these two words we will arrive at a definition of spiritual maturity.

The New Testament Terminology for “Spiritual”

According to Bohnett, “The term spiritual is built upon the root word for spirit, *pneuma*, which also means wind and breath (life-force). The word is used to denote the immaterial part of man (spirit) and in some contexts refers to incorporeal beings including the Holy Spirit.”⁸² In addition, Fee takes a look at *pneumatikos* in Paul’s writing. Fee says that the word belongs to the *ikos* class of adjectives, formed from their corresponding nouns and bearing the meaning, “belonging to, or pertaining to” the corresponding noun. *Pneumatikos* therefore denotes “belonging to the Spirit.”⁸³

In Paul’s writing, he uses the word spiritual (*pneumatikos*) in a personal sense. Paul is “the only NT writer who characterizes individual persons as ‘spiritual’

⁸² Earl M. Bohnett, “An Attempt To Measure Change In Levels Of Spiritual Maturity Among Christian Young Adults” (D.Min’s thesis, Denver Conservative Baptist Seminary, 1986), 17, accessed May 31, 2016, http://tren.com.proxy.gordonconwell.edu/e_docs/download2.cfm?CFID=43015043&CFTOKEN=25939574.

⁸³ Gordon Fee, *God’s Empowering Presence* (Peabody, MA: Hendrickson Publishers, 1994), 28-32.

(*pneumatikos*).”⁸⁴ Bohnett states that “the term spiritual, when referring to mankind, refers to a Christian. Hence, a spiritual man is an individual who is indwelt by the Holy Spirit, having experienced His regenerating work, thus receiving new life in Christ... a sensual or ‘soulish’ person, one who does not possess the Holy Spirit.”⁸⁵ The direct personal usage of *pneumatikos* appears in the following passages: 1 Corinthians 2:15; 3:1; 14:37 and Galatians 6:1.⁸⁶ We will now examine briefly these passages related to the personal usage of *pneumatikos* that appear in Paul’s writings.

Firstly, 1 Corinthians 2:15, “But he who is spiritual judges all things, yet he himself is rightly judged by no one” (NKJV). The statement “he who is spiritual” (*ho pneumatikos*) is contrasted with the “natural man” (*psuchikos anthropos*) in 1 Corinthians 2:14. “The spiritual man” possesses the divine Spirit, but “the natural man” does not receive the Spirit of God. “The natural man” is “the un-regenerated individual, one who is not indwelt by the Holy Spirit.”⁸⁷ From the use of the term “the spiritual man,” it is indicated that Paul has in mind a special class of believers when using the term “spiritual” (*pneumatikos*) here. So, Paul emphasizes, “The spiritual man makes judgments about all things” (NIV).

The second passage is 1 Corinthians 3:1, “And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ” (NKJV). From this statement,

⁸⁴ Henry W. Holloman, “The Relationship between Spirituality and Spiritual Maturity: Is the Spiritual Christian the Mature Christian?” (Paper Presented to The National 44th Annual E.T.S Meeting, San Francisco, CA, November 19-21, 1992), 3, accessed May 31, 2016, <http://www.tren.com.proxy.gordonconwell.edu/edocs/download2.cfm?CFID=43020635&CFTOKEN=981>.

⁸⁵ Bohnett, *An Attempt To Measure Change*, 18.

⁸⁶ Holloman, *The Relationship between Spirituality*, 3.

⁸⁷ Bohnett, *An Attempt To Measure Change*, 82.

we see that there are three classes or groups that Paul mentioned in this text: the spiritual people, the carnal and the babes. It is obvious that in this verse “spiritual people” (*pneumatikois*) is contrasted with other believers described as “carnal” (*sarkinois*), and “babes in Christ” (*nepiois en Christo*). From these levels, we see that the spiritual people of 1 Corinthians 3:1 are characterized as “(the) Spirit-filled people,” while carnal and babes in Christ characterize “immature Christians.” Holloman comments, “Doubtless, those who are characterized as ‘fleshly’ (*sarkikoi*) (1 Corinthians 3:3 cf. v.1) were grieving the Spirit through their sinful behavior (vv. 3-4 cf. Ephesians 4:30) instead of being ‘filled with the Spirit’ (Ephesians 5:18) and moving from a diet of spiritual ‘milk’ to ‘solid food’ (1 Corinthians 3:2).”⁸⁸

Thirdly, in 1 Corinthians 14:37, Paul writes: “If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord” (NKJV). For Paul to say, “If anyone thinks he is a prophet or spiritual (*pneumatikos*)” shows clearly that some Corinthian believers claimed to have special gifts or spiritual status above others. That is why they challenged Paul’s apostolic authority. Thus, in this statement, Paul has in view a special class of Christians. “A prophet or spiritual” certainly goes beyond the claim to possess the Spirit which is true of all believers. “Prophets” make a special class of Christians and “the spiritual” also shows a special class of Christians.⁸⁹

Finally, Paul says in Galatians 6:1, “Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering

⁸⁸ Holloman, *The Relationship between Spirituality*, 5.

⁸⁹ Holloman, *The Relationship between Spirituality*, 5-6.

yourself lest you also be tempted.” (NKJV). The statement of “you who are spiritual (*“pneumatikoi”*)” is limited to certain Christians. Why? It is because the task of restoration is not to be undertaken by carnal or babes in Christ but “by those ‘who are spiritual,’ that is, believers who walk by the Spirit (cf. Galatians 5:16), and who are mature in the faith (cf. 1 Corinthians 2:15).”⁹⁰ Boice emphasizes, “Restoring an erring brother is exactly the kind of thing that spiritual Christians do... only those who are genuinely led of the Spirit have the maturity to deal with sin in others. Every Christian should desire such maturity and be mature.”⁹¹ Therefore, we can say, “Only the spiritual can naturally do this restoring, but all of us ought to be spiritual.”⁹²

The New Testament Terminology for “Mature”

The main New Testament term for “mature” is “*teleios*.” Tan Giok Lie notes that “*teleios*” can be translated “whole, complete, altogether, without blemish, perfect, approaching maturity, actualized, brought to completion, full grown, of ripe age, fully accomplished, perfect in some point of character, completeness, perfectness, placed in a condition of finality, to be fully developed, and having reached its end.”⁹³ According to

⁹⁰ Holloman, *The Relationship between Spirituality*, 6.

⁹¹ James Montgomery Boice, *Galatians*, The Expositor’s Bible Commentary (Grand Rapids, MI: Zondervan Publishing House, 1992), 501.

⁹² Holloman, *The Relationship between Spirituality*, 6.

⁹³ Tan Giok Lie, “The Relationship Between Ministry Satisfaction and Spiritual Maturity of Volunteer Workers in Indonesian Churches in Southern California” (Ed.D diss., Biola University, 1995), 64.

Holloman, “When used of persons, ‘*teleios*’ can mean ‘full-grown, mature, adult’ or ‘perfect, complete, expert’.”⁹⁴

We will now examine briefly some passages in the New Testament and attempt to derive the NT concept of the “mature” Christian.

Firstly, 1 Corinthians 2:6a says, “However, we speak wisdom among those who are mature (*tois teleiois*)” (NKJV). In this case, Paul emphasizes that “those who are mature” relates to an advanced stage of spiritual growth or “those who have the goal and are spiritually mature.”⁹⁵ It is contrasted with “the babes in Christ” (1 Corinthians 3:1) and, as we know, the term “babes” describes an immature stage of spiritual growth. The word “mature,” however, does not mean and indicate “perfection” but rather is a relative maturity allowing for still more spiritual growth.⁹⁶

Secondly, Paul says in 1 Corinthians 14:20, “Brethren, do not be children in your thinking; be babes in evil, but in thinking be mature” (RSV). Here, we see clearly that the contrast is between thinking at the level of “children” and thinking at the level of the “mature.” These two levels of thinking reflect the spiritual growth stage of the individual person respectively. The term “children” (*paidia*) here represents “an immature and relative stage of spiritual growth, while ‘mature’ (*teleioi*) indicates an advanced and relative stage of spiritual growth but not ‘perfection’.”⁹⁷

⁹⁴ Holloman, *The Relationship between Spirituality*, 7.

⁹⁵ W. Harold Mare, *1 Corinthians*, The Expositor’s Bible Commentary (Grand Rapids, MI: Zondervan Publishing House, 1992), 200.

⁹⁶ Holloman, *The Relationship between Spirituality*, 8.

⁹⁷ Holloman, *The Relationship between Spirituality*, 8.

Thirdly, Philippians 3:12 says, “Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me his own” (RSV). In this verse, Paul says that he has not already become perfect or obtained absolute maturity. If Paul has not yet reached perfection and if he is still pressing on, this means that Paul has not yet reached his full and final state. So, for Paul, spiritual perfection or absolute maturity remains the ultimate goal for Christians in this earthly life (Philippians 3:12-14). Therefore, the word “perfect” might be considered an “eschatological perfectionism.”⁹⁸ Thus is it indicated that a Christian’s spiritual perfection or absolute maturity “will be attained only when Christ glorifies them at His return through the transformation of living believers and resurrection of dead believers.”⁹⁹

Finally, Paul says in Hebrews 5:13-14, “Anyone who lives on milk, being still an infant is not acquainted with the teaching about righteousness. But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil” (NIV). In this verse, we see that the spiritual “babe” (*nepios*) is contrasted with the spiritually “mature” (*teleion*). Here, the babe needs milk, but the mature can partake of solid food. A “milk diet” indicates immaturity. “Solid food” is the normal means for developing from babyhood into maturity. “Solid food” means advanced teaching of the word. The images of “milk” and “solid food” show the different periods of growth.¹⁰⁰

⁹⁸ Holloman, *The Relationship between Spirituality*, 9.

⁹⁹ Holloman, *The Relationship between Spirituality*, 9.

¹⁰⁰ Holloman, *The Relationship between Spirituality*, 12.

Definition of Spiritual Maturity

J. Oswald Sanders offers several factors that do not constitute spiritual maturity. Firstly, spiritual maturity is not an aging process. Being old is not necessarily connected with spiritual maturity. Spiritual maturity defines our attitudes and not how many years we have lived. Secondly, spiritual maturity does not arrive on-the-spot and in perfection. No living thing comes instantaneously to maturity. The goal of spiritual maturity requires moral effort, discipline, renunciation, and perseverance. There are no shortcuts. In addition, spiritual maturity is not an automatic process after mastering the scriptural teachings. Furthermore, spirituality is not the mere possession of spiritual gifts. Finally, Sanders concludes, spiritual maturity is not copying Christ but following the example of Christ.¹⁰¹

Therefore, the question remains: what is spiritual maturity? Based on the explanation above, we can give the following definition:

Spiritual maturity is simply Christlikeness. We are as mature as we are like Christ, and no more. He was the only fully mature man. His character was complete, well balanced, and perfectly integrated. All His qualities and capacities were perfectly attuned to the will of His Father, and this is the model, the standard God has set for us (Ephesians 4:3).¹⁰²

In addition, maturity is not an end we have achieved. We are to keep on growing and progressing. Perfection itself will be realized completely at the second coming of Jesus Christ.

¹⁰¹ Oswald Sanders, "What Constitutes Christian Maturity?," *C.S. Lewis Institute*, Summer 2005, accessed January 26, 2016, http://www.cslewisinstitute.org/webfm_send/424.

¹⁰² Sanders, *What Constitutes*, 2.

The Levels of Spiritual Maturity

According to Sanders, in human life there are three levels of maturity. The first level is dependent childhood. Children have to rely on others for almost everything. Also, they make no decisions and need constant care and nurture. The second level is independent adolescence. They begin to realize self-hood and demand the right to make their own decisions. They are no longer content to be dependent on others but feel competent to choose their own destiny. The third level is when a person moves into maturing adulthood. They are developed, and they are now responsible persons in their own right. They have attained adult status and now accept full responsibility for their own life and actions.¹⁰³

We can say that a similar progression is seen in our growth in spiritual maturity. Ray Stedman acknowledges this principle when he states, “It seems to me that the spiritual life is to a considerable degree an analogy of the physical life of an individual.”¹⁰⁴ It is natural for life to mature; when development ceases, growth is stunted.

In this part, we will see some levels of spiritual maturity based on the Biblical perspective. We will especially focus on 1 John 2:12-14. The apostle John said:

I write to you, little children, because your sins are forgiven you for His name’s sake. I write to you, Fathers, because you have known Him who is from the beginning. I write to you, young men, because you have overcome the wicked one. I write to you, little children, because you have known the Father. I have written to you fathers, because you have known Him who is from the beginning. I

¹⁰³ Oswald Sanders, “In Pursuit of Maturity,” *C.S. Lewis Institute*, Spring 2005, accessed January 26, 2016, http://www.cslewisinstitute.org/webfm_send/599.

¹⁰⁴ Ray C. Stedman, *Body Life* (Ventura, CA: Gospel Light Publications, 1972), 125.

have written to you, young men, because you are strong, and the word of God abides in you, and you overcome the wicked one (NKJV).

In these verses, the apostle John describes three distinct metaphorical stages of spiritual maturity, namely childhood, young adult, and parenthood. Before we discuss these three levels of spiritual maturity, the important question is, “Does 1 John 2:12-14 refer to chronological ages or metaphorical stages? Is John noting physical ages or levels of spiritual maturity?”

Willet notes and quotes some reputable commentators to answer these questions.

First, John Stott comments:

[The apostle John] is indicating not their physical ages, as some have thought, but stages in their spiritual development, for God’s family, like every human family, has members of different maturity . . . They represent three different stages of spiritual pilgrimage. The dear children are those newborn in Christ. The young men are more developed Christians, strong and developed in spiritual warfare; while the fathers possess the depth and stability of ripe Christian experience.¹⁰⁵

Secondly, James Montgomery Boice thinks that these verses point out three metaphorical levels of faith. He notes:

The children are those who have recently come to the knowledge of God and of sins forgiven. The fathers have acquired the gift of spiritual wisdom, having lived longer in the faith and thus have come to know Him who is from the beginning in a deeper way. The young men are those who are bearing the brunt of the church’s spiritual warfare.¹⁰⁶

¹⁰⁵ Don Willet, “A Biblical Model of Stages of Spiritual Development: The Journey According to John,” *Journal of Spiritual Formation & Soul Care* 3, no. 1 (Spring, 2010): 90, accessed February 1, 2016, http://www.stagesoffaith.com/downloads/A_Biblical_Model_of_Stages_of_Spiritual_Development_by_Don_Willett.pdf.

¹⁰⁶ Willet, *A Biblical Model*, 91.

In addition, F.F Bruce comments on the factors of time and age in the process from stage to stage toward spiritual maturity. Bruce notes:

The threefold grouping relates to spiritual maturity, not years reckoned by the calendar. Even if, in the Christian third generation, there was a growing tendency for spiritual maturity and natural age to coincide, nevertheless, it is spiritual experience that is emphasized.¹⁰⁷

Furthermore, Pink argues for three stages of spiritual development in 1 John 2:12–14. The progress is measured not merely with the passing of years. For Pink, the number of years one has lived does not define one's spiritual maturity. Pink says:

In 1 John 2:12–14 believers are not graded according to their natural ages, nor even according to the length of time they have been Christians, but according to the spiritual growth and progress they have made in the Christian life . . . But during this present life are different stages of spiritual development reached by Christians, different forms in the school of Christ to which they belong, different measures of progress made by them. Broadly speaking there are three degrees of the “stature of Christ” reached by believers in this life, though the highest of them falls very short of that which shall pertain to them in the life to come.¹⁰⁸

From these respected commentators' opinions above, we can conclude that 1 John 2:12-14 refers to three metaphorical stages of faith. Some Christians are “children in the faith, some have advanced to the young adult stage, and others have matured into fathers in the faith.”¹⁰⁹ It is clear that the apostle John employed a metaphor of development with using three ordinary family members to represent different levels of spiritual maturity. This shows that “The journey of faith is the progressive movement of the believer toward the goal of full grown genuine Christlikeness.”¹¹⁰

¹⁰⁷ Willet, *A Biblical Model*, 91.

¹⁰⁸ Arthur W. Pink, *Spiritual Growth* (Grand Rapids, MI: Baker Book House, 1971), 93.

¹⁰⁹ Willet, *A Biblical Model*, 92.

¹¹⁰ Willet, *A Biblical Model*, 92.

In 1 John 2:12-14, the apostle John speaks to each of three groups twice. He addresses the three groups like this:¹¹¹

Table 1. Three groups of spiritual maturity

	Group One	Group Two	Group Three
First	Little Children (<i>teknia</i>)	Young Men	Fathers
Second	Little Children (<i>paidia</i>)	Young Men	Fathers

The Childhood Level

The apostle John in 1 John 2:12 says, “I write to you, little children, because your sins are forgiven you for His name’s sake.” The apostle of John uses the word “little children.” Little children (“*teknia*”) are “newly-born children who have the potential of growth and maturity but who have not had the time nor the opportunity yet to grow.”¹¹² In this level, their new birth into God’s family is due to their sins having been forgiven because of His name. The apostle John addresses the core issue of self-concept and identity. The truth to be learned here is “I am significant as God’s son/daughter. I am unconditionally loved by Him. I am absolutely secure in His love.”¹¹³ Once again in verse 13, John uses “little children” as he says, “I write to you, little children, because you have known the Father.” However, the word he uses in 2:13 is not “*teknia*” as in verse 12, but “*paidia*.” How do these words differ? According to Zodhiates, “*Teknion* indicates

¹¹¹ Willet, *A Biblical Model*, 93.

¹¹² Spiros Zodhiates, *The Epistles of John* (Chattanooga: AMG Publishers, 1994), 87.

¹¹³ Willet, *A Biblical Model*, 94.

belonging to the family by virtue of birth. *Paidion* is a child but not stressing necessarily the father-child relationship, but merely the age, the immature status. A *paidion*, child, is subject to *paideia*, training, education, instruction with discipline.”¹¹⁴ The core issue of this verse is that little children should be under constant spiritual instruction. False concepts of God, and misleading ideas and feelings about God will need to be revised.

Little children in Christ must grow. The apostle Paul likewise encourages believers to “grow up into him in all things” (Ephesians 4:15). But, in reality, we see many believers who remain as little children. The writer of Hebrew refers to slow-growing babes (Hebrews 5:11-13). Such passages illustrate long-term little children as being “dull of hearing”, “lacking knowledge” and “drinking milk.” These points indicate immaturity. Sanders contends, “The embryonic life of the new believer is fragile and it requires loving care and nurture in the dependent stage. A nursing mother is needed as long as the child remains a milk-drinking infant. Gradually the child will progress to consume solid food as he or she moves on to adolescence.”¹¹⁵ Therefore, little children need training, education, and instruction with discipline in order to grow towards maturity.

The Young Adulthood Level

John says in verse 13, “I write to you, young men, because you have overcome the wicked one.” “Young men” here refers to “the younger members of the community, the opposite of *presbuteroi*, elders, or *pateres*, fathers. This age of young manhood is one

¹¹⁴ Zodhiates, *The Epistles of John*, 91.

¹¹⁵ Sanders, *In Pursuit of Maturity*, 2.

which the devil tries hard to lure; hence victory over the devil is noteworthy.”¹¹⁶ The believer must face the rivals that oppose his spiritual growth and transformation. The truth to be learned is that we can stand strong against the enemies threatening our spiritual maturity.

Also, John says in verse 14, “I have written to you, young men, because you are strong, and the word of God abides in you.” To the young men whom the apostle John says have overcome the evil one, he now gives assurance that they are strong as a result of what he had previously written to them. The word “strong” here is used in Greek “*ischuroi*.” This word means “strong in moral character and not merely accomplishment, which would have required the Greek word ‘*dunatoi*,’ able, powerful, effective.”¹¹⁷ So, this verse “addresses the core issue of becoming a Christian of distinction, of living according to one’s choices rather than bowing unthinkingly to the pressure to conform to other believers’ expectations.”¹¹⁸

In addition, the apostle of John emphasizes that the reason for their strength is the Word of God, Christ and all He said, abiding in them. It is to this that their victory against the evil one is attributed. So, the ground of one’s life is in God’s Word. Willett argues, “Knowing God is more than knowing about God. The goal is transformation, not just information. The truth to be learned and lived out is ‘The Word is the ultimate authority; its truth is internalized and personally applied’.”¹¹⁹

¹¹⁶ Zodhiates, *The Epistles of John*, 90.

¹¹⁷ Zodhiates, *The Epistles of John*, 94.

¹¹⁸ Willett, *A Biblical Model*, 94.

¹¹⁹ Willett, *A Biblical Model*, 94.

The Parenthood Level

1 John 2:13-14 says, “I write to you, Fathers, because you have known Him who is from the beginning.” The word “father” (“*pateres*”) implies older persons. According to Zodhiates, older persons have had “the possibility of acquiring knowledge for their spiritual growth, hence the use of the verb *egnokate*, the perfect of *ginosko*, to experientially know. This knowledge is not that of principles or philosophies, but of the person of Jesus Christ not only in His incarnation, but the One who had been from the beginning.”¹²⁰ These “fathers” have been greatly favored with light from the Spirit by His gracious opening of their understanding to perceive, and their hearts to receive, the teachings of the word of God. Pink says,

They (mature Christians) delight in viewing Him as the One who magnified the Divine Law and made it honorable, who satisfied all the requirements of Divine holiness and justice, who glorified the Father. They have a deep insight into the mystery of His wondrous Person. They have a clearer understanding of His covenant engagements and of His prophetic, priestly, and kingly functions. They have a more intimate acquaintance with Him through personal fellowship. They have a fuller experience of His love, His grace, His patience. They have obtained experimental verification of His teachings, the value of His commandments, and the certainty of His promises.¹²¹

This verse addresses the core issue of developing and enjoying a deep, rich and mature faith. Believers are not only encouraged to know God better and empower others to grow toward spiritual maturity, but also they are challenged to skillfully guide and nurture others toward wholeness and Christlikeness. According to Willett, “As believers move from the childhood stage to the Young Adulthood stage to the Parenthood stage, a

¹²⁰ Zodhiates, *The Epistles of John*, 89.

¹²¹ Pink, *Spiritual Growth*, 94.

monumental shift from being me-oriented to others-oriented occurs.”¹²² Therefore, in John’s model of spiritual maturity, we see that this maturity is reached not through “some private self-actualization, but rather the willingness to encourage and foster the spiritual growth of others.”¹²³

Conclusion

When discussing spiritual maturity, we have to know first the meaning of the terms “spiritual” and “maturity.” From the explanation above, we see that the New Testament term for “spiritual” (*pneumatikos*) is applied directly to certain persons. Specifically, it is used for a class of Christians contrasted with other Christians who are described as “carnal,” “men of flesh,” “babes in Christ,” or “immature.” Therefore, we can say, “Both Paul’s opponents and Paul himself claim that some Christians are ‘spiritual men’ (*hoi pneumatikoi*) and others are not – that is, they are possessed by and manifest the Spirit of God more than others, or in a manner not yet experienced by others.

The word “*teleios*” is best translated as “mature” in the sense of a relative but advanced stage of spiritual growth. Also, we find more evidence from the use of the term “perfect,” especially in Philippians 3:12, which has in view an “eschatological perfectionism” rather than relative maturity. From this, we conclude that no one is able to reach the state of ideal wholeness or perfection unless God accomplishes it in them through Christ by the process of continuous renewal of the image of God, the Creator (Colossians 3:10). The process of renewal that leads to spiritual maturity is lifelong - the

¹²² Willett, *A Biblical Model*, 95.

¹²³ Willett, *A Biblical Model*, 95.

perfection itself will be realized completely only at the second coming of Jesus Christ. The implication is that the usage of the word “*teleios*” in Paul’s writing bears a special definition that identifies “an end, a goal, a limit.” Consequently, there is a combination of two ideas: the first idea is the full development of one’s powers; and the second idea is the attainment of some goal or standard - the realization of the proper end of one’s existence. With respect to the concept of maturity, the goal is to be complete: fully-grown and mature in character and experience.

From this understanding of the two words, “spiritual” and “maturity,” we can define “spiritual maturity” as simply Christlikeness. We are as mature as we are like Christ, and no more. Based on 1 John 2:13-14, we also see that the apostle John gave three distinct metaphorical stages of spiritual maturity, namely Childhood, Young Adult, and Parenthood. From each stage to the next is a monumental shift from being me - oriented to others - oriented. Spiritual maturity is both personally restorative and also a source of encouragement and even inspiration for others.

CHAPTER 3

LITERATURE REVIEW

RESEARCH ON MARITAL INFIDELITY

Fish et al., note that many researchers have conducted numerous studies researching infidelity such as “gender differences, attitudes towards infidelity, relationship types (i.e., heterosexual, same-sex, dating, cohabiting, or marriage), relationship factors, religious affiliation, education, culture, and other factors.”¹ However, Fish et al., contend, “Some of the limitations in methodological research are due to the ambiguous nature of infidelity. Even partners within the same dyad frequently find it difficult to agree if a breach of monogamy has occurred.”²

Researchers Blow and Hartnett remind us that “the research on infidelity is extremely complex; there are interactional effects among study variables, and, as a result, the phenomenon is not easily understood in a simplistic or linear fashion.”³ They have found that “there are many different opinion, ideas, and points of view related to

¹Jessica N. Fish et al., “Characteristics of Those Who Participate in Infidelity: The Role of Adult Attachment and Differentiation in Extradynamic Experiences,” *The American Journal of Family Therapy* 40, (2012): 215, accessed July 11, 2016, <http://web.b.ebscohost.com.proxy.gordonconwell.edu/ehost/pdfviewer/pdfviewer?vid=14&sid=aaae6518-32cf-4ab1-9d90-eb3888f6060f%40sessionmgr120&hid=125>. The research Fish et al., refer to here includes works by Glass and Wright, “Justifications for Extramarital Relationships: The association Between Attitudes, Behaviors, and Gender,” *Journal of Sex Research*, 29, no.3 (August 1992): 361–387; Atkins, Baucom, and Jacobson, “Understanding Infidelity: Correlates in a National Random Sample,” *Journal of Family Psychology*, 15, no. 4 (December 2001): 735–749; Blumstein, and Schwartz, *American couples: Money, Work, Sex* (New York: William Morrow, 1983): 1-656; Treas, and Giesen, “Sexual Infidelity Among Married and Cohabiting Americans,” *Journal of Marriage and the Family*, 47, no. 1 (February 2000): 48–60.

² Fish et al., *Characteristics*, 215.

³ Adrian J. Blow and Kelley Hartnett, “Infidelity In Committed Relationships II: A Substantive Review,” *Journal of Marital and Family Therapy* 31, no.2 (April 2005): 217.

infidelity.”⁴ Also, they note, “Studies use the term differently and apply it to diverse types of relationships.”⁵ Therefore, it is recognized that the research on infidelity is extremely complex, and there are many different opinions. In this chapter, we will review and explore infidelity based on the major research findings. We will focus specifically on the definition of infidelity, types of infidelity, predictors of infidelity and theoretical models.

Definition of Infidelity

Infidelity is a significant problem that seriously affects many relationships for many couples. Although the seriousness of affairs is widely recognized, there is no universal definition of infidelity. There are multiple ways in which people interpret the word and these can incorporate a number of activities including: “‘having an affair,’ ‘extramarital relationships,’ ‘cheating,’ ‘sexual intercourse,’ ‘oral sex,’ ‘kissing,’ ‘fondling,’ ‘emotional connections that are beyond friendships,’ ‘friendship,’ ‘internet relationships,’ ‘pornography use,’ and others.”⁶ Thompson observes, “There is a confusing array of terminology in the field of extramarital relations. Continued use of the popular term ‘affair’ adds further to the definitional ambiguity.”⁷ Also, Blow and Hartnett

⁴ Blow and Hartnett, *Infidelity II*, 217.

⁵ Blow and Hartnett, *Infidelity II*, 217.

⁶ Adrian J. Blow and Kelley Hartnett, “Infidelity In Committed Relationships I: A Methodological Review,” *Journal of Marital and Family Therapy* 31, no.2 (April 2005): 186.

⁷ Anthony P. Thomson, “Extramarital Sex: A Review of the Research Literature,” *The Journal of Sex Research* 19, no. 1 (February 1983): 3, accessed July 1, 2016, <http://web.b.ebscohost.com.proxy.gordonconwell.edu/ehost/pdfviewer/pdfviewer?sid=13182194-0213-41e5-911e-0d70ca4e429d%40sessionmgr120&vid=4&hid=125>.

argue that because of these multiple terms, the meaning of infidelity becomes somewhat convoluted and may be defined differently. For example, Bill Clinton's remark, "I did not have sexual relations with that woman." This statement offers a particularly poignant illustration of this point.⁸ In addition, Hertlein, Wetchler, and Piercy say, "What is especially complex about the broad definition of infidelity is that two different people in the same relationship might have different ideas about what represents infidelity or constitutes as an affair."⁹ So, the word "infidelity" is defined in a myriad of ways.

However, many researchers try to give some definitions of infidelity. Pittman defines infidelity as a "breach of trust, a betrayal of a relationship, a breaking of an agreement."¹⁰ Drigotas and Barta define infidelity as "a partner's violation of norms regulating the level of emotional or physical intimacy with people outside the relationship."¹¹ In addition, Fife, Weeks, and Gambescia define infidelity as "a betrayal of this implied or stated commitment regarding intimate exclusivity. With infidelity, emotional and/or sexual intimacy is shared with someone outside of the primary relationship without the consent of the other partner."¹² This definition helps to incorporate issues of emotional as well as physical involvement with another individual

⁸ Blow and Hartnett, *Infidelity I*, 186.

⁹ Sarah Schonian, "Perceptions And Definition Of Infidelity: A Multimethod Study" (Master's thesis, University of Nevada, Las Vegas, 2013), 2, accessed July 8, 2016, http://digitalscholarship.unlv.edu/cgi/viewcontent.cgi?article=3027&context=theses_dissertations.

¹⁰ Frank S. Pittman. *Private Lies: Infidelity and the Betrayal of Intimacy* (New York: Norton, 1989), 20.

¹¹ Stephen M. Drigotas and William Bartha, "The Cheating Heart: Scientific Exploration of Infidelity," *Current Directions in Psychological Science* 10, no. 5 (October 2001): 177, accessed 11 July 2016, <http://web.b.ebscohost.com.proxy.gordonconwell.edu/ehost/pdfviewer/pdfviewer?vid=3&sid=4f15ef07-d884-4890-bb0b-25ee711106a2%40sessionmgr106&hid=125>.

¹² Schonian, *Perceptions And Definition*, 2.

outside the primary relationship and incorporates the subjective contract that couples create for themselves.

Blow and Harnett offer a more comprehensive definition of infidelity:

Infidelity is a sexual and/or emotional act engaged in by one person within a committed relationship, where such an act occurs outside of the primary relationship and constitutes a breach of trust and/or violation of agreed-upon norms (overt and covert) by one or both individuals in that relationship in relation to romantic/emotional or sexual exclusivity.¹³

Clearly, there is little consensus in the literature as to what, exactly, infidelity is. We see that researchers may use any number of terms and phrases to describe infidelity. However, we will generally use the term *infidelity* throughout this thesis. We understand that infidelity can be sexual, emotional, or both; within a marriage, or any committed relationship; and may or may not involve secrecy. For the purposes of this study, infidelity will be defined as a breach of trust or betrayal (sexually, emotionally, or both) of the partner when partners have agreed to a sexually exclusive relationship.

Types of Infidelity

In line with the above explanation, we recognize, “Evidence that there are emotional-only, sexual-only, and combined sexual and emotional types of infidelity.”¹⁴ Blow and Hartnett explain that emotional infidelity may include “an internet relationship, a work relationship, or a long-distance phone relationship. Sexual infidelity could consist

¹³ Blow and Hartnett, *Infidelity I*, 191-192.

¹⁴ Blow and Hartnett, *Infidelity II*, 220.

of visits with sex workers, same-sex encounters, and different types of sexual activities.”¹⁵ Fish et al., contend:

There are three types of infidelities in relationships- an emotional affair, when the partner spends emotional resources like love, time and attention on another individual; a sexual affair, or physical infidelity, is the result of sexual activity with another individual other than the primary partner; and a combined type, which incorporates the two and has been shown to have a greater threat to marriage than either emotional or sexual involvement alone.¹⁶

In addition, Fish et al., note that, “these different features of infidelity... were measured on continuums that calculated the level of sexual and emotional involvement.”¹⁷

Infidelity has also been defined in terms that specify different levels of emotional and physical contact. Pittman describes four types of infidelity: (1) Accidental Infidelity, which involves unintended events that “just happen.” (2) Philandering, which is characterized by repeated sexual activity and is often seen as the result of fear and lack of relational satisfaction. (3) Romantic Affairs, which are characterized by feelings of love that may confuse logic and create a sense of separation from one’s primary relationship and/or family. (4) Marital Arrangements, which are events that happen for a number of emotional reasons but are usually intended to achieve distance within the primary relationship.¹⁸

Bagarozzi outlines types of infidelity more comprehensively. He presents seven kinds of infidelity: (1) Brief Encounters. Brief sexual encounters are found in the forms

¹⁵ Blow and Hartnett, *Infidelity II*, 220.

¹⁶ Fish et al., *Characteristics*, 215-216.

¹⁷ Fish et al., *Characteristics*, 216.

¹⁸ Pittman, *Private Lies*, 135-226.

of one-night stands and short-term sexual relationships that last for several days or weeks. They usually happen among people who do not know each other. Furthermore, the location for such encounters is far from the participant's residence and they give the participant a one-time experience or one of short duration. (2) Periodic Sexual Encounters. The person who is engaged in such encounters is usually not interested in developing deep, meaningful, or long-term emotionally bonded relationships. The main reason for being involved in such encounters is for the fulfillment of a sexual need that cannot be met within the context of one's marriage. Partners or prostitutes become the agents of fulfillment. (3) Instrumental and Utilitarian Affairs. Instrumental and utilitarian affairs are sexual relationships in which a person seeks only his or her own interest. They also happen in order to achieve a specific goal or group of goals. Such goals are probably to obtain a certain job, to maintain one's professional career, or to achieve a pay raise or promotion in one's professional carrier. (4) Short-Term Affairs Triggered by Developmental Challenges or Changing Life Circumstances. An individual may commit an affair due to his or her inability to master a particular developmental life task or crisis. People who have not managed to separate emotionally from their families of origin may have an extremely difficult time making the transition to married life, parenthood, or commitment to a heterosexual partner and lifestyle. They therefore rebel against these new roles and the pressures associated with their new life requirements and developmental challenges. (5) Paraphiliac Affairs. Individuals carrying various paraphilias may get involved in the affairs where they can practice their sexual fantasies. Paraphilias are a group of disorders of sexual behavior. They can be found in exhibitionism, voyeurism, fetishism, sexual masochism, sexual sadism, transvestistic

fetishism, frotteurism, and pedophilia. The paraphiliac's behavior can be recognized as a symbolic acting out of a painful unconscious conflict. (6) Cathartic Affairs. In cathartic affairs, the person is trying to settle their unconscious conflicts by acting out certain behaviors. These affairs can last for years when one comes across a partner with similar unconscious conflicts, as they can fulfill each other's needs. (7) More Complex and Enduring Relationships. Pre-divorce affairs are probably the most typical extramarital relationship. Both participants, in such extramarital relationships, are involved in romance and determined to marry once the impediments to divorce are removed.¹⁹

From what we have discussed above, we can see clearly that the types of infidelity can be described by emotional, sexual, or combined actions with an outside partner. We believe that the effects of infidelity create or modify the emotional distance within the primary relationship. These effects can be seen through a change in the levels or degree of intimacy, emotional distance, and overall interaction in the primary relationship. Therefore, while there is a continuum of actions displayed by the guilty partner, the results are seen within the primary relationship.

Predictors of Infidelity

In this section, we will discuss some predictors of infidelity. There has been much research that helps to identify the characteristics of those who participate in infidelity.

According to Mark, Janssen and Milhausen, "Many researchers have attempted to

¹⁹ Dennis A. Bagarozzi, "Understanding and Treating Marital Infidelity: A Multidimensional Model," *The American Journal of Family Therapy* 36, no. 3 (May 2008): 2-7, accessed November 23, 2015, <http://web.b.ebscohost.com.proxy.gordonconwell.edu/ehost/pdfviewerpdfviewer?sid=dc59eaca-9b6c497c-9293a36772d0b1ee%40sessionmgr111&vid=19&hid=118>.

delineate factors that have largely fallen into three categories: demographic, interpersonal, and intrapersonal.”²⁰ In the following brief review, we will highlight infidelity’s predictors. Listed below are some factors that we will discuss:

Gender

Gender has been the most frequently studied variable in infidelity. Mark, Janssen and Milhausen say that “gender is the most commonly studied demographic. Early studies reportedly found that men engaged in infidelity more than women.”²¹ Also, Atkins, Baucom, and Jacobson show that “more men than women have engaged in infidelity. Furthermore, men report a greater number of liaisons and express greater interest in infidelity.”²² Moreover, they have found evidence that:

Men and women engage in different types of infidelity... Women who had been involved in an affair tended to be more emotionally involved with their affair partners than the men who had been involved in an affair (40.5% of women vs. 11.5% of men reported that their most recent extramarital relationship was a ‘more long-term love relationship’), and the involved women also reported greater feelings of guilt.²³

²⁰ Kristen P. Mark, Erick Janssen and Robin R. Milhausen, “Infidelity in Heterosexual Couples: Demographic, Interpersonal, and Personality-Related Predictors of Extradyadic Sex,” *Archives of Sexual Behavior* 40, no. 5 (October 2011): 972, accessed July 11, 2016, ink.springer.com/article/10.1007/s10508-011-9771-z#page-1.

²¹ Mark, Janssen and Milhausen, *Infidelity in Heterosexual Couples*, 972.

²² David Atkins, Donald Baucom and Neil Jacobson, “Understanding Infidelity: Correlates in a National Random Sample,” *Journal of Family Psychology* 15, no. 4 (December 2001): 736, accessed November 23, 2015, <http://dx.doi.org/10.1037//0893-3200.15.4.735>.

²³ Atkins, Baucom, and Jacobson, *Understanding Infidelity*, 736.

In addition to the aforementioned observation, Buss and Shackelford put the emphasis on gender as the most consistent previously established predictor of infidelity.

They note more comprehensively:

Among those men and women who do have affairs, men typically have affairs with a greater number of partners than do women. Men who have affairs are more likely to do so without emotional involvement, whereas women's affairs are more often accompanied by emotional involvement. Gender is also linked with the sequelae of infidelity. A woman's infidelity is more likely to lead to divorce than is a man's infidelity, across a variety of cultures. Women whose husbands have affairs report that they are more willing to forgive their partner than are men whose wives have affairs. Finally, men are more likely than women to see their own extramarital sex as justified and experience less guilt when they engage in it.²⁴

So, we see clearly that the relationship between gender and perceptions of infidelity is the most frequently researched "demographic factor." Also, studies consistently draw the same aforementioned conclusions regarding differing perceptions between men and women.

Issues in the Primary Relationship and Their Connections to Infidelity

Primary Relationship Status

Blow and Hartnett argue, "Marriage deters individuals from engaging in infidelity."²⁵ They notes that women who are married are less likely to engage in infidelity than are women who are dating or in a cohabiting relationship. Thus, it appears

²⁴ David Buss and Todd Shackelford, "Susceptibility to Infidelity in the First Year of Marriage," *Journal of Research in Personality* 31, no. 2 (June 1997): 194, accessed November 23, 2015, <http://www.toddshackelford.com/downloads/Buss-Shackelford-JRP-1997.pdf>.

²⁵ Blow and Hartnett, *Infidelity II*, 221.

that marriage implies a higher level of commitment and may serve as a protective factor for couples against engaging in infidelity.²⁶

Primary Relationship Satisfaction

Some researchers report that individuals engage in infidelity because there is something wrong in their primary relationship, such as decreasing marital happiness or satisfaction. Treas and Giesen write, “Dissatisfaction with the marital relationship itself is associated with extramarital sex.”²⁷ Mark, Janssen and Milhausen say, “Low marital satisfaction has been found to be associated with the occurrence of extramarital sex.”²⁸ In addition, Atkins, Baucom and Jacobson report that “marital conflict may make a couple more susceptible to an extramarital affair; relationship dissatisfaction may increase the desire to become involved in infidelity.”²⁹ Moreover, Blow and Hartnett have found that “in general, women who are dissatisfied with their spouse or marriage engage in more frequent EM relationships than women who are satisfied. Further, among those who engage in EM sex, women are significantly less satisfied in their marriages than are men.”³⁰

²⁶ Blow and Hartnett, *Infidelity II*, 221.

²⁷ Treas and Giesen, Judith Treas and Deirdre Giesen, “Sexual Infidelity Among Married and Cohabiting Americans,” *Journal of Marriage and the Family* 62, no. 1 (February 2000): 49, accessed November 23, 2015, <http://proxy.gordonconwell.edu/Login?Url=/docview/219753615?accountid=11161>.

²⁸ Mark, Janssen and Milhause, *Infidelity in Heterosexual Couples*, 972.

²⁹ Atkins, Baucom, and Jacobson, *Understanding Infidelity*, 737.

³⁰ Blow and Hartnett, *Infidelity II*, 222.

Sexual Satisfaction in the Primary Relationship

Many researchers suggest that sexual satisfaction in the primary relationship may play a role in the tendency of individuals to commit infidelity. Chien Liu concludes that there is an increased risk of infidelity within marriage once there is a decrease in sexual frequency, especially for men. Furthermore, Liu suggests that there could be an increased risk of infidelity if the quality of the sexual relationship decreases.³¹ So, we can say that sexual satisfaction in the primary relationship may play a role in the tendency of men to commit infidelity.

Religious Affiliation

A number of research studies confirm that higher attendance at religious services decreases the rate of infidelity. As Mark, Janssen and Milhausen report, “Infidelity has consistently been reported more often by individuals who endorse no religious affiliation than by those who do.”³² Treas and Giesen note that “those who often attended religious services were less likely to have had multiple sex partners in the previous year, even when sexual values associated with religiosity were controlled.”³³ In addition, Atkins, Baucom, and Jacobson found that “... religious behavior showed a negative association with EMS (*Extramarital Sex*), such that those who never attended religious service were

³¹ Blow and Hartnett, *Infidelity II*, 222.

³² Mark, Janssen and Milhause, *Infidelity in Heterosexual Couples*, 972.

³³ Treas and Giesen, *Sexual Infidelity*, 59.

2.5 times more likely to have had EMS than those who attended religious services more than once week.”³⁴

Liu postulates that:

Church attendance might affect an actor’s extramarital sexual behavior in two ways. First, a person who belongs to and attends church is regularly exposed to sexual norms that proscribe extramarital sex; therefore, he or she is more like to internalize such norms and adhere to them. Thus extramarital sex might incur a heavy cost of internal sanctions. Second, it can be said that those who regularly attend church services form a closure of social networks. This closure is featured by frequent communication among members and is indispensable for sanctioning a target actor who violates norms. Taking these two factors into account, one can hypothesize that those who go to church regularly are less likely to engage in extramarital sex than those who do not.³⁵

So, based on the above explanation, people who marry on the basis of their religious beliefs should have a decreased risk of marital infidelity.

Income and Employment

Income and infidelity seem to have a positive relationship. Allen et al., contend, “Theoretically, increasing income may facilitate EMI (*Extramarital Involvement*) through increased status and desirability to alternative partners, or by having financial means for costs associated with EMI.”³⁶ More specifically, Allen et al., discover that “men with higher income were more likely to report that they engaged in EMI ‘often’ relative to

³⁴ Atkins, Baucom, and Jacobson, *Understanding Infidelity*, 742.

³⁵ Chien Liu, “A theory of marital sexual life,” *Journal of Marriage and the Family* 62, no. 2 (May 2000): 367-368, accessed February 9, 2016, <http://search.proquest.com.proxy.gordonconwell.edu/docview/219751018/fulltextPDF/9456530EDAD1498EPQ/2?accountid=11161>.

³⁶ Allen et al., “Intrapersonal, Interpersonal, and Contextual Factors in Engaging in and Responding to Extramarital Involvement,” *Clinical Psychology: Science And Practice* 12, no. 2 (Summer 2005): 112, accessed May 2016, <http://citeseerx.ist.psu.edu/viewdoc/download;jsessionid=CBD053988B679C686FD2662E6CBC5939?doi=10.1.1.456.257&rep=rep1&type=pdf>.

men with lower income.”³⁷ Also, Mark, Janssen and Milhausen note, “Income has been found to be related to infidelity. Individuals with higher incomes are more prone to engage in infidelity and this may be because their professional and personal lives include more opportunities to engage in extra-dyadic relations.”³⁸ Related to this issue, we can conclude that money equals power, and so wealthy individuals have more potential to engage with extramarital partners.

Related to employment, Treas and Giesen conclude that employment is positively correlated with infidelity, but also suggest that it might be due more to the opportunity that a work environment provides rather than the employment itself. They say, “Some work presents greater opportunities than other work. For instance, people whose jobs require overnight travel are more likely to have multiple sex partners.”³⁹ In addition, Allen et al., write that employment can play a significant role in creating an opportunity for secret infidelity by providing means, such as funds and excuses, when one is exposed to alternative partners. The research finding shows that 46% to 62% of involved partners report that they met their extramarital partner at work.⁴⁰

Education

Studies report various results about the impact of education level on infidelity. Treas and Giesen contend, “Education is positively related not only to permissive sexual

³⁷ Allen et al., *Intrapersonal*, 112.

³⁸ Mark, Janssen and Milhauser, *Infidelity in Heterosexual Couples*, 972.

³⁹ Atkins, Baucom, and Jacobson, *Understanding infidelity*, 743.

⁴⁰ Allen et al., *Intrapersonal*, 112.

values, but also to sexual infidelity.”⁴¹ Atkins, Baucom, and Jacobson found that highly educated people are more likely to engage in infidelity. More specifically, they report, “Participants with graduate degrees were 1.75 times more likely to have had EMS [*Extra-Marital Sex*] than participants with less than a high school education.”⁴² They came to the conclusion that the relationship between divorce and education levels is significant and the correlation between education and infidelity is only significant for divorced couples.⁴³ In another study, Forste and Tanfer conclude that education has a significant correlation with infidelity. Specifically, they have found that “among women who cohabit before marriage, if the woman has more education than her partner, the likelihood of having a secondary sex partner increase. However, if she has less education than her partner, the likelihood of having a secondary sex partner is reduced.”⁴⁴ Collectively, the data from previous studies show that people with high level of education are more likely to engage in infidelity.

Theoretical Models

Several theories have been formulated to explicate the underlying potential influences, motivations, or reasoning of individuals that engage in infidelity. This section

⁴¹ Treas and Giesen, *Sexual Infidelity*, 49.

⁴² Atkins, Baucom, and Jacobson, *Understanding Infidelity*, 743.

⁴³ Atkins, Baucom, and Jacobson, *Understanding Infidelity*, 743.

⁴⁴ Renata Forste and Koray Tanfer, “Sexual Exclusivity Among Dating, Cohabiting, and Married Women,” *Journal of Marriage and the Family* 58, no.1 (February 1996): 45, accessed February 10, 2016, http://search.proquest.com.proxy.gordonconwell.edu/cv_633527/docview/219748065/fulltextPDF/1545AA01A2344CEFPQ/9?accountid=11161.

discusses several major theories used to explain infidelity. These theoretical models include attachment, investment, and evolutionary theory.

Attachment Theory

As explained by De Wall et al., John Bowlby offers “attachment theory” based on “the attachment system as an inborn pattern of emotion, cognition, and behavior that organizes human activity across the life span.”⁴⁵ According to this theory, the earliest relationships we had in childhood provide us with mental models that we carry into our adult lives. This model takes the form of an “attachment style,” or an approach to the people with whom we become close in our romantic lives.

Most people have the “secure” attachment style, in which they feel that they can rely on their intimate partners to care for them and place high priority on their wellbeing. For example, if children obtain support and nurture from their caregivers regularly, they will subconsciously expect affection and care from others. Thus, these securely attached children will perceive others as trustworthy and loving. That attachment in childhood is expected to influence an individual’s attachment in adulthood. The attachment theory suggests that if, by contrast, children possess insecure attachments, they will likely feel an insecure attachment in their adult romantic relationships. This will lead to the

⁴⁵ C. Nathan DeWall et al., “So Far Away From One’s Partner, Yet So Close to Romantic Alternatives: Avoidant Attachment, Interest in Alternatives, and Infidelity,” *Journal of Personality and Social Psychology* 101, no. 6 (December 2011): 1303, accessed July 26, 2016, <http://dx.doi.org/10.1037/a0025497>.

expectations that people have negative intentions in relationships and are not trustworthy.⁴⁶

Russell, Baker, and McNulty write like this:

Intimates develop mental representations of the availability of close others that lead to strong cognitive and behavioral patterns of responding to those others. Whereas those who develop a secure attachment style tend to believe close others are available to them and behave accordingly, those who develop an insecure attachment style, that is, attachment anxiety or attachment avoidance, tend to believe close others are less available to them and behave accordingly.⁴⁷

From the above explanation, we understand that there are two insecure attachment styles, namely attachment anxiety and attachment avoidance. Fish et al., explain that this involves both:

‘Anxiety,’ the strong desire to receive attention from the attachment figure partnered with a deep fear of the partner or relationship failing to meet those needs, and ‘avoidance,’ the difficulty of finding comfort in close psychological and emotional intimacy, and tends to be characterized by the need to maintain independence within the relationship.⁴⁸

From what we have discussed above, we find that attachment provides a useful perspective to understand why people would engage in infidelity. Individuals who develop high levels of attachment anxiety report greater intimacy complaints in their relationship. Anxious individuals worry about abandonment and desire greater intimacy.

⁴⁶ Stephanie J. Gemmer, “Exploring Infidelity: Developing The GEM RIM” (Gemmer’s Risk of Infidelity), (PhD diss., Wright State University, 2013), 14-15, accessed March 4, 2016, http://corescholar.libraries.wright.edu/cgi/viewcontent.cgi?article=1792&context=etd_all.

⁴⁷ V. Michelle Russel, Levi R. Baker, and James K. McNulty. 2013, “Attachment Insecurity and Infidelity in Marriage: Do Studies of Dating Relationships Really Inform Us About Marriage?,” *Journal of Family Psychology* 27, no. 2 (April 2013): 242, accessed February 11, 2016, <http://dx.doi.org/10.1037/a0032118>.

⁴⁸ Fish et al., *Characteristics*, 216.

So, they are more likely to seek infidelity for relieving constant fears of abandonment and to satisfy their strong desire for intimacy. Thus, because of a low fulfillment of needs such as intimacy, they tend to be positively related to susceptibility to infidelity. Conversely, avoidant individuals feel uncomfortable with intimacy and desire greater independence. Therefore, avoidant individuals seek partners outside their primary relationship when the level of intimacy in the primary relationship reaches a certain point. For them, infidelity relieves the discomfort of intimacy and satisfies a desire for independence.

Russell, Baker, and McNulty clearly explain:

Both types of insecurity may be associated with marital infidelity. Individuals high in attachment anxiety tend to feel that their needs for intimacy are not being met in their current relationships and use sex to meet their unmet needs. Accordingly, they may be more likely than individuals low in attachment anxiety to seek intimacy with another partner through infidelity. Individuals high in attachment avoidance tend to be chronically less committed to their relationships and have more permissive sexual attitudes. Given that both tendencies are associated with infidelity, avoidantly attached individuals may be more likely to engage in infidelity as well.⁴⁹

Therefore, we can say that attachment theory is very useful in providing a framework for predicting marital infidelity.

Investment Theory

Drigotas and Barta explain that “the investment model represents a theory regarding the process by which individuals become committed to their relationships, as well as the circumstances under which feelings of commitment erode and relationships

⁴⁹ Russell, Baker, and McNulty, *Attachment Insecurity*, 242-243.

end.”⁵⁰ The investment model maintains that the central force within romantic relationships is commitment. Commitment represents both a psychological attachment and a motivation to continue a relationship.⁵¹

Drigotas, Safstrom, and Gentilia identified commitment as a *macromotive* in relationships, insofar as feelings of commitment: (a) subjectively summarize the nature of an individual’s dependence on a relationship; (b) direct reactions to both familiar and novel situations; and (c) shape tendencies to engage in pro-relationship behaviors, even when such actions may be costly, effortful, or otherwise contrary to the individual’s immediate self-interest.⁵² Therefore, using commitment as a point-of-comparison construct, relational partners are able to assess the importance of their relationship and what stands to be lost from the infidelity, as well as anticipate possible reactions to their own or their partner’s infidelity and what preventative or restorative measures can be taken.

“Satisfaction” and “alternative quality” are two other elements of a relationship. These, simultaneously with investments, may make the person more or less committed to the relationship. Satisfaction, which is positively related to commitment, shows the happiness of the individual within a relationship due to the outcomes received. On the other hand, alternative quality indicates the potential satisfaction found aside from the relationship, such as dating another person, and thus the correlation is negative with

⁵⁰ Drigotas and Barta, *The Cheating Heart*, 178.

⁵¹ Drigotas and Barta, *The Cheating Heart*, 178.

⁵² Stephen M. Drigotas, C. Annette Safstrom, and Tiffany Gentilia, “An Investment Model Prediction of Dating Infidelity,” *Journal of Personality and Social Psychology* 77, no. 3 (September 1999): 510, accessed January 17, 2017, [https://www.unc.edu/courses/2006spring/spcl/091p/016/Investment Model of Infidelity.pdf](https://www.unc.edu/courses/2006spring/spcl/091p/016/Investment%20Model%20of%20Infidelity.pdf).

commitment. Investments mean that things the individual would lose if the relationship ends, for example shared possessions and friends.⁵³

The investment theory seeks to explain why a considerably happy person in a relationship might turn unfaithful, and why a considerably unhappy person might choose not to have an affair. For example, a happy person might get engaged in an affair because of low investments and/or the look of an attractive alternative in his or her life. Persons who are unhappy in their relationships have a reason to stay faithful because of the investments they could lose if they chose to act on desire. Thus, the investment model predicts that commitment directly affects the probability of infidelity.⁵⁴ Drigotas and Bartha conclude, “Commitment serves to both reduce the frequency with which temptations arise and provide resources enabling the individual to shift his or her focus from any potential short-term pleasure to the long-term pleasure consequences.”⁵⁵

Evolutionary Theory

Evolutionary theory has guided a great deal of research regarding sex differences in emotional reactions to a partner’s infidelity. Men and women differ in their responses to infidelity in ways that have resulted from different adaptations to different reproductive problems. Becker et al., contend, “Sex differences often stem from the different reproductive challenges faced by men and women. Because a woman carries the

⁵³ Drigotas, Safstrom, and Gentilia, *An Investment Model*, 510.

⁵⁴ Drigotas, Safstrom, and Gentilia, *An Investment Model*, 510.

⁵⁵ Drigotas and Barta, *The Cheating Heart*, 178.

fetus and gives birth to the resulting child, she is assured of the genetic link between herself and the child - an assurance distinctly lacking for her male partner.”⁵⁶

According to this theory, the evolutionary perspective does not dispute that both forms of infidelity, emotional and sexual, are disturbing to both sexes. However, men and women differ in their responses to infidelity in ways that have resulted from different adaptations to different reproductive problems. Buss et al., argue that men and women put different “emotional weighting” on the different aspects of infidelity.⁵⁷ A man is jealous about his female partner’s sexual infidelity. The problem is that if his partner has sexual relationship with another male, there is no guarantee that the offspring he raises with her are his genetic children. The uncertainty of paternity gives rise to excellent reasons for a man to be intolerant of adulterous sex in his partner. Furthermore, he may be unknowingly investing his financial and emotional resources into offspring that do not bear his genetic material.⁵⁸

By contrast, women are certain of maternity, making their concern of a different nature. According to evolutionary theory, a woman is concerned with the fact that her partner, who abandons her for her new partner, becomes emotionally attached. She then has to raise their offspring without resources or assistance from the father. In this case her

⁵⁶ D. Vaughn Becker et al., “When the Sexes Need Not Differ: Emotional Responses to the Sexual and Emotional Aspects of Infidelity,” *Personal Relationships* 11, no. 4 (December 2004): 529, accessed November 24, 2015, <http://dx.doi.org/10.1111/j.1475-6811.2004.00096.x>.

⁵⁷ Buss et al., “Jealousy and The Nature of Beliefs about Infidelity: Tests of Competing Hypotheses about Sex Differences in the United States, Korea, and Japan,” *Personal Relationships* 6, no. 1 (March 1999): 126, accessed 27 July, 2016, <http://toddkshackelford.com/downloads/Buss-PR-1999.pdf>.

⁵⁸ Gemmer, *Exploring Infidelity*, 19.

partner is investing more assets into another woman's offspring. Whether in a monogamous or polygynous relationship, her own children suffer from the assets lost.⁵⁹ This theory is consistent with results wherein women overwhelmingly selected emotional infidelity as more distressing, and more men selected sexual infidelity. Buss et al., emphasize:

Men will be more likely than women to respond with greater jealousy to a sexual infidelity due to paternal uncertainty, whereas women will be more likely than men to respond with greater jealousy to an emotional infidelity because an emotional bond between her mate and another woman represents a greater threat to paternal investment.⁶⁰

In addition, Drigotas and Barta note, "It has been found that men are more likely to engage in sexual infidelity than in emotional infidelity and consider sexual infidelity to be more upsetting relative to emotional infidelity than women do."⁶¹

RESEARCH ON SPIRITUAL MATURITY

Tan Giok Lie, in her dissertation, writes that "the issue of spiritual maturity has become a widespread topic of interest among psychologists and theologians... Spiritual maturity can be conceptualized from a psychological perspective only, from a biblical perspective only, or from both."⁶² Based on Carter's opinion, Tan organizes material

⁵⁹ Gemmer, *Exploring Infidelity*, 19.

⁶⁰ Becker et al., *When the Sexes*, 529.

⁶¹ Drigotas and Barta, *The Cheating Heart*, 179.

⁶² Tan Giok Lie, "The Relationship Between Ministry Satisfaction and Spiritual Maturity of Volunteer Workers in Indonesian Churches in Southern California" (Ed.D diss., Biola University, 1995), 43.

about spiritual maturity from psychological and biblical perspectives. This is shown in Table 2 below:⁶³

Table 2. Parallelism of psychological and Biblical views of maturity

Psychological View of Maturity	Biblical View of Maturity
<ol style="list-style-type: none"> 1. Having a realistic view of oneself and others. 2. Accepting oneself and others objectively. 3. Living in the present but having long-term goals of life. 4. Holding values 5. Developing one's abilities, potentials, and interests while coping with the challenges of life 	<ol style="list-style-type: none"> 1. Perceiving the self and others as sinners in need of salvation (Rom 3:23). 2. Accepting oneself and others in love (Matt 22:39). 3. Living in the present by having long-term goals of life within the context of eternity. 4. Having self-chosen values that involve an integrity between motives and actions (Jos 24:15). 5. Developing one's potentials and interests in daily life as a ministry to the Lord (Eph. 6:8).

In this section, we will focus on the integration between the psychological and biblical perspectives.

Definition of Spiritual Maturity

According to Gladson, “the word ‘spirituality’ is rooted in the word spirit, which in Hebrew (*ruah*), Greek (*pneuma*) and Latin (*spiritus*) refers to ‘breath’ or the spiritual life.”⁶⁴ Before we discuss further the definition of spiritual maturity, we will clarify the

⁶³ Tan, *The Relationship Between Ministry Satisfaction*, 44.

⁶⁴ Jerry A. Gladson, “Spiritual Direction in the Social Justice Tradition,” in *Spiritual Direction and the Care of Souls*, ed. Garry W. Moon, and David G. Benner (Downers Grove, IL: InterVarsity Press, 2004), 139.

concept of spiritual maturity using two separate but inter-related-terms: “spirituality” and “maturity.” We believe that “the concept of spirituality itself is totally consistent with the concept of maturity. Spirituality is a state that is supposed to grow toward maturity.”⁶⁵

The Concept of Spirituality

To begin with, we will distinguish a specifically Christian conception of spirituality from a psychological concept of spirituality or from other religious understandings of spirituality. According to Benner, psychologists view spirituality in the sense that “it regards humans as awakening to the realization that they are created as spirit and intended to transcend self in surrender to something beyond themselves.”⁶⁶ Also, Benner says, “All persons are created spiritual beings. This means that all persons have some awareness of the Divine. Their choice is how they respond to this awareness.”⁶⁷ For Benner, “Spirituality is foundational to humanity.”⁶⁸ Moreover, Benner contends that it is simple to describe someone as spiritual and someone else as nonspiritual. He says:

A spiritual person is one who listens to the longings in the depths of his or her soul and seeks to respond to them. The nonspiritual person is not devoid of spiritual yearning but has merely chosen to ignore them. By means of any of the many available distractions that serve to cut us off from our depths, such a person lives his or her life in the external world with little attention to inner spiritual realities.⁶⁹

⁶⁵ Tan, *The Relationship Between Ministry Satisfaction*, 44.

⁶⁶ Tan, *The Relationship Between Ministry Satisfaction*, 44.

⁶⁷ David G. Benner, *Care of Souls: Revisioning Christian Nurture and Counsel* (Grand Rapids, MI: Baker Books, 1998), 88.

⁶⁸ Benner, *Care of Souls*, 88.

⁶⁹ Benner, *Care of Souls*, 88-89.

Nevertheless, Benner reminds us that “not all spirituality is religious, however, and not all religious spirituality is Christian.”⁷⁰ In a general sense, religious spirituality is defined as “a relationship with the power or being who serves as the focus of self-transcendence and meaning for life.”⁷¹

Primacy in Christian spirituality should be given to the indwelling presence of the Holy Spirit through faith in Christ because this is the essence of Christian Spirituality. As Ben Johnson defines it, “Spirituality is the human capacity for a relationship with God as revealed in Jesus Christ through the Spirit. Spirituality is the faithful human response to divine providence. God is the Creator and sustainer of all creation, and nothing happens apart from God’s initiative and presence.”⁷² In addition, Benner emphasizes:

The essence of Christian spirituality is the deep relationship with God that occurs when the human spirit is grounded in the Holy Spirit. Spiritual growth is movement into a deeper and closer relationship with God. As this occurs, our wills and characters are increasingly conformed to God’s will and character, and we become more whole.⁷³

The Concept of Maturity

The term “maturity” is derived from the Latin word “*matures*.” It means that “produced at the most favorable moment or picked at just the right time.”⁷⁴ From this meaning, we can say that it is like “plucking fruit or vegetables at the very peak of their

⁷⁰ Benner, *Care of Souls*, 88.

⁷¹ Benner, *Care of Souls*, 90.

⁷² Ben Johnson, *Spiritual Direction in the Reformed Tradition*, Spiritual Direction and the Care of Souls (Downers Grove, IL: InterVarsity Press, 2004), 97.

⁷³ Benner, *Care of Souls*, 90.

⁷⁴ Tan, *The Relationship Between Ministry Satisfaction*, 45.

development. If applied to human beings, maturity means fully developed, or having reached her or his potential.”⁷⁵ So, we can say that a mature person is one who has fully developed their potential. Yet, we argue that this understanding of the concept of maturity is only partial. Tan contends, “There are two ways to approach the concept of maturity. First, as a state of being - maturity denotes an ideal state of full growth, full development, and perfection. Secondly, as a process of becoming - maturity is viewed as a direction.”⁷⁶ Furthermore, Tan argues that “the two-fold approach of maturity is in harmony with the concept of Christian spirituality because Christian spirituality begins to exist as a state of being by the indwelling of the Holy Spirit, who has made spiritual growth possible. Then, Christian spirituality is a growing process toward maturity in Christ.”⁷⁷

Malony provides an overview of eight dimensions of Christian maturity, as follows: (a) *awareness of God*, referring to an expression of dependence on God and a desire to commune with God through worship and prayer; (b) *acceptance of God’s grace and steadfast love*, indicating an ability to find meaning in the trials and tribulations of life through trusting in God's goodness; (c) *being repentant and responsible*, meaning an ability to request and to accept forgiveness from others and to be forgiving of others; (d) *knowing God’s leadership and direction*, meaning an ability to trust in God's leadership and to acknowledge that God is in control; (e) *involvement in organized religion*, referring to regular involvement with others in worship, prayer, study, and service; (f)

⁷⁵ Tan, *The Relationship Between Ministry Satisfaction*, 45.

⁷⁶ Tan, *The Relationship Between Ministry Satisfaction*, 45.

⁷⁷ Tan, *The Relationship Between Ministry Satisfaction*, 45.

experiencing fellowship, referring to experiencing a sense of community with other believers; (g) *being ethical*, referring to a religious faith that underlies and guides ethical behavior; and (h) *affirming openness in faith*, referring to faith providing a directive for life and a willingness to share their faith with others.⁷⁸

Holistically, Christian maturity has a dual sense - individual and corporate. In the individual sense, Tan contends, “Christians are called to become mature in their way of thinking, feeling, and acting.”⁷⁹ Hollinger claims that maturity has to be oriented in three directions: “a faith of the head with a cognitive orientation, a faith of the heart with an emotive orientation, or a faith of the hands with an active orientation.”⁸⁰ This concept is derived from the teaching of Jesus: the first commandment to love God with all the heart, soul, and mind and the second commandment to love one’s neighbor as one’s self (Matthew 22:37-40).

Regarding to the corporate sense, Christians should grow spiritually within the context of the church as a community. The atmosphere of the community should be rooted in God’s love, where mature Christians will relate to each other and enrich each other with the knowledge of God. Tan, quoted from W. E. Oates, notes, “Their speaking, their prophecy, their understanding, and their faith and works are all set into a new contextual meaning of the love of God. This love, made known to them in the abiding

⁷⁸ H.N. Malony, “Assessing Religious Maturity,” in *Psychotherapy and the Religiously Committed Patient*, ed. E.M. Stern (Pasadena, CA: Integration, 1985), 31-32.

⁷⁹ Tan, *The Relationship Between Ministry Satisfaction*, 47.

⁸⁰ Dennis P. Hollinger, “Three H’s of Christian Maturity,” *Reformed Journal* 37, no. 1 (January, 1987): 12, accessed Nov 24, 2015, <http://web.a.ebscohost.com.proxy.gordonconwell.edu/ehost/pdfviewer/pdfviewer?vid=3&sid=dc03794a-0e7b-49d0-93f934ce6433f80%40sessionmgr4005&hid=4212>.

relationship of Christ in the new covenant of His blood, becomes their clear channel of interpersonal relationship to each other.”⁸¹

From the above explanation, it is clear that Christians are called to grow individually and corporately until all have achieved maturity. To assess Christian maturity individually and corporately, Getz introduces evaluative criteria. He contends that individually, spiritual maturity is evaluated not on the basis of “what a man believes” but on “the way he lives.”⁸² Corporately, Getz presents a biblical foundation of the triad virtues - faith, hope, and love (1 Corinthians 13:13). The degree of maturity in the body of Christ can be measured by how much the church manifests the three enduring virtues - faith, hope, and love.⁸³

Malony focuses on Christian spirituality and defines a mature Christian as follows:

Mature Christians are those who have identity, integrity, and inspiration. They “identify” in that their self-understanding is as children of God - created by Him and destined by Him to live according to a divine plan. They have “integrity” in that their daily life is lived in the awareness that they have been saved by God’s grace from the guilt of sin and they can freely respond to God’s will in the present. They have “inspiration” in that they live with the sense that God is available to sustain, comfort, encourage, and direct their lives on a daily basis. These dimensions of maturity relate to belief in God the Father, God the Son, and God the Holy Spirit. They pertain to the Christian doctrines of creation, redemption, and sanctification. They provide the foundation for practical daily living.⁸⁴

⁸¹ Tan, *The Relationship Between Ministry Satisfaction*, 47.

⁸² G.A. Getz, *Sharpening the Focus of the Church* (Wheaton, IL: Victor Books, 1974), 208.

⁸³ Getz, *Sharpening the Focus*, 53.

⁸⁴ Malony, *Assessing Religious Maturity*, 28.

According to Malony, Christian maturity results in self-awareness, accurate perception, adequate expressiveness, and realistic interaction that enables an individual to adjust to life in an effective and acceptable manner.⁸⁵

Measuring Spiritual Maturity Level

Dettoni and Wilhoit acknowledge, “Christians do not emerge from the spiritual experience of being born again as full and complete Christians but as childlike Christians, who, like human children, have all the potential for growing into complete and mature adults but need to be nurtured and guided.”⁸⁶ Presumably, Christians are on a spiritual journey that is leading to spiritual maturity. However, they frequently have no idea how far they have gone in their spiritual journey. For Moberg, “Only God knows for sure whether a person is spiritually well, so it may forever be impossible for mere humans to discover and measure levels of spiritual well-being with absolute certainty despite the guidelines for righteous living in the Bible.”⁸⁷ However, according to Sanders, maturity can be measured. He states:

The physical maturity of a child can be measured with the aid of a tape measure and scales; the child’s intellectual development can be gauged by examinations and tests. Likewise our own growth in maturity can be measured, and those most closely associated with us will be the best judges of our growth. Paul states the

⁸⁵ Malony, *Assessing Religious Maturity*, 29.

⁸⁶ Timothy S. Gibson, “Proposed Levels of Christian Spiritual Maturity,” *Journal of Psychology and Theology* 32, no. 4 (Winter, 2004): 299, accessed August 4, 2016, <http://web.b.ebscohost.com.proxy.gordon-conwell.edu/ehost/pdfviewer/pdfviewer?sid=cb852255-9d6d-40ea-b501-2becdcacac19%40sessionmgr106&vid=7&hid=102>.

⁸⁷ David O. Moberg, “Spirituality Research: Measuring the Immeasurable?,” *Perspective on Science and Christian Faith* 62, no. 2 (June, 2010): 112, accessed August 1, 2016, <http://www.asa3.org/ASA/PSCF/2010/PSCF6-10Moberg.pdf>.

infallible standard of measurement - 'the whole measure of the fullness of Christ.'⁸⁸

Many researchers, theologians and psychologists have developed assessment tools to measure levels of spiritual maturity. Bassett et al., note that the development of several surveys that could be used specifically to assess Christian spiritual maturity. These instruments include (a) the Christian Lifestyle Scale by Stensland, (b) the Spiritual Leadership Qualities Inventory by Townsend & Wiehern, (c) the Religious Status Interview by Malony, (d) the Spiritual Well-Being Scale by Ellison & Paloutzian, (e) the Spiritual Maturity Index by Ellison, (f) the Lifestyle Inventory by Malony et al., and (g) the Shepherd Scale by Bassett et al.⁸⁹ In addition, there are other instruments such as MOVE: REVEAL Spiritual Life Survey by Hawkins and Parkinson, and the Spiritual Assessment Inventory by Hall and Edwards.

With so many new instruments potentially measuring the same thing, it seems useful to consider the relationships between some of them. Such an effort might help to clarify empirically the meaning of Christian maturity. Here below, we will discuss three instruments:

⁸⁸ J. Oswald. Sanders, "Maturity Can Be Measured," *C.S. Lewis Institute*, Winter 2005, accessed Feb 16, 2016, http://www.cslewisinstitute.org/webfm_send/627.

⁸⁹ Bassett et al., "Measuring Christian Maturity: A Comparison of Several Scales," *Journal of Psychology and Theology* 19, no. 1 (Spring, 1991): 84, accessed Nov 23, 2015, <http://web.b.ebscohost.com.proxy.gordonconwell.edu/ehost/pdfviewer/dfviewr?sid=dc59eaca-9b6c-497c-9293a36772d0b1ee%40sessionmgr111&vid=32&hid=118>.

Spiritual Maturity Index by C.W. Ellison

C.W Ellison developed the Spiritual Maturity Index (SMI) in 1983. Initially, this instrument was developed to complement the Spiritual Well-Being Scale. According to Bassett et al., “The Spiritual Maturity Index is designed to assess how much people have grown in their Christian walk.”⁹⁰ The basic concept of spiritual maturity in the Spiritual Maturity Index is the extent to which people have grown in spiritual maturity, not on the achievement of a maturity level. The Spiritual Maturity Index emphasizes the process of growth.⁹¹ Tan notes, “A new Christian cannot be called a mature Christian simply because of faith in God. The presence of faith alone does not characterize spiritual maturity. Faith in God grows stronger over the time.”⁹² The Spiritual Maturity Index is distinct from Spiritual Well-Being (which measures well-being independent of spiritual development). If spirituality is assessed by both the Spiritual Well-Being and the Spiritual Maturity Index, then “Someone young in the Christian faith could score high on spiritual wellbeing but should score low on spiritual maturity.”⁹³ So, spiritual maturity is a developmental process of spirituality.

The Spiritual Maturity Index contains 30 items in a Likert-type format. Participants respond to each item on a six-point scale with the following range: “strongly agree, moderately agree, agree, disagree, moderately disagree, and strongly disagree.”

⁹⁰ Bassett et al., *Measuring Christian Maturity*, 86.

⁹¹ Tan, *The Relationship Between Ministry Satisfaction*, 86.

⁹² Tan, *The Relationship Between Ministry Satisfaction*, 86.

⁹³ Bassett et al., *Measuring Christian Maturity*, 86.

The Spiritual Maturity Index measures spiritual maturity on the basis of 18 basic conceptualizations. It is described as follows:

1. Don't need institutional structure to express Christianity
2. Religious belief/practices are a spontaneous part of everyday life.
3. Doesn't need social support (agreement) to maintain faith and practice.
4. Not narrow-minded/dogmatic but do have firm belief.
5. Giving rather than self-focused.
6. Had definite purpose for life related to spiritual life.
7. Sacrificial.
8. Close relationship with God/control identity-service of God.
9. Actively using spiritual gifts.
10. Life evidences fruits of spirit, compatible with Scripture.
11. Ultimate goals-spiritually focused.
12. Able to accept "negatives" of life as part of God's plan/not bitter.
13. Forsakes self-gain if the gain violates or detracts from spiritual values/principles
14. Spends time studying the Scripture in-depth.
15. Has active desire to share personal faith.
16. Tries to love neighbor as self.
17. Has a life, personal prayer life.
18. Perceive movement toward spiritual maturity.⁹⁴

⁹⁴ Tan, *The Relationship Between Ministry Satisfaction*, 87-88.

MOVE: REVEAL Spiritual Life Survey by Greg L. Hawkins and Cally Parkinson

The REVEAL Spiritual Life Survey was:

A four-year cross-sectional survey of the knowledge, beliefs, attitudes, and practices of church attendants, together with issues related to their degree of satisfaction with their personal and congregational growth parameters. A web-based questionnaire was administered to 250,000 volunteer church attenders from over 1,000 diverse protestant congregations from nineteen countries.⁹⁵

Before the research, it had been assumed that the more a person who was far from God participated in church activities, the more likely it would be that those activities would produce a person who loves God and loves others. Said another way, “Church Activity = Spiritual Growth.”⁹⁶ However, this assumption was found to be invalid by the research. To quote the study: “Does increased attendance in ministry programs automatically equate to spiritual growth?” To be honest, the answer is that it does not. The key assumption is its definition of spiritual growth as “increasing love of God and increasing love of others.”⁹⁷

Hawkins and Parkinson discovered a four-stage continuum of spiritual maturity. The stages are based on how someone describes the closeness of their relationship with Christ. The four stages are:

Exploring Christ: The people in this segment have a basic belief in God, but they are unsure about Christ and his role in their lives. **Growing in Christ:** The people

⁹⁵ Annang Asumang, “Review of Hawkins and Parkinson, Move: What 1000 Churches REVEAL about Spiritual Growth,” *Journal of Conspectus* 14, no. 2 (September 2012): 176, accessed June 2016, <http://web.a.ebscohost.com.proxy.gordonconwell.edu/ehost/detail/detail?sid=dbc77709-ca82-4c0d-870e-d8189aab83ef%40sessionmgr4006&vid=4&hid=4201&bdata=JnNpdGU9ZWZWhvc3QtbGl2ZSZzY29wZT1zaXRl#AN=90599169&db=a9h>.

⁹⁶ Greg L. Hawkins and Cally Parkinson, *MOVE: What 1,000 Churches Reveal About Spiritual Growth* (Grand Rapids, MI: Zondervan, 2011), 16.

⁹⁷ Hawkins and Parkinson, *MOVE*, 18.

in this segment have a personal relationship with Christ. They've made a commitment to trust him with their souls' salvation and for eternity, but they are just beginning to learn what that it means and what it takes to develop a relationship with him. **Close to Christ:** The people in this segment depend on Christ every day. They see Christ as someone who assists them in life. On a daily basis, they turn to him for help and guidance for the issues they face. **Christ-Centered:** The people in this segment would identify their relationship with Christ as the most important relationship in their entire lives. They see their lives as fully surrendered to Jesus and his agenda, subordinating everything to his will and his desires.⁹⁸

However, the question is that if church activities don't drive spiritual growth, what does? In other words, what helps people move from Exploring Christ to Growing in Christ, from Growing in Christ to Close to Christ, and from Close to Christ to Christ Centered? Hawkins and Parkinson argue that there are various catalysts which enhance growth between the stages of the spiritual continuum. These catalysts are encapsulated in twenty-five decisions that are critical to helping people stay on a path toward full devotion to Christ. The catalysts are categorized into four classes, namely, (a) spiritual beliefs and attitudes, (b) organized church activities, (c) personal spiritual practices, and (d) spiritual activities with others.⁹⁹

According to Hawkins and Parkinson, the most influential activity that catalyzes movement from the "growing in Christ" to the "close to Christ" stage is "serving those in need through the church."¹⁰⁰ Serving other people, on the one hand, catalyses growth, and on the other hand, evidences growth.

⁹⁸ Hawkins and Parkinson, *MOVE*, 21.

⁹⁹ Hawkins and Parkinson, *MOVE*, 107.

¹⁰⁰ Hawkins and Parkinson, *MOVE*, 144.

Hawkins and Parkinson use the Spiritual Vitality Index (SVI). The SVI summarizes three aspects of a church's survey results, namely the level of the congregants' participation in personal spiritual practices (Personal Spiritual Practices), the congregants' degree of satisfaction with key aspects of the church's role in promoting their spiritual growth (The Church's Role), and the extent to which congregants are putting their faith into action through serving, evangelism, and an attitude of full surrender to Christ (Faith in Action). Hawkins and Parkinson say that "SVI scores are intentionally similar to academic grading scales, in that scores in the high eighties and nineties (top 5 percent) indicate strong spiritual momentum in a church...SVI scores between 75 and 85 are above average, and score between 65 and 75 - the range into which most churches fall - are average."¹⁰¹ Thus, using the SVI, there are four patterns of church effectiveness, namely, (a) the apathetic church with SVI less than 60, (b) the introverted church with SVI in the high 60s, (c) the average church with SVI in the 70s, and (d) the high-energy church with SVI 85 and above.¹⁰²

Spiritual Assessment Inventory (SAI) by Todd W. Hall and Keith J. Edwards

Hall and Edwards describe the Spiritual Assessment Inventory as follows:

The Spiritual Assessment Inventory (SAI) is based on a model of spiritual maturity that integrates relational maturity from an object relations perspective and an experiential God-awareness based on New Testament teaching and contemplative spirituality principles. A pool of items was developed to measure

¹⁰¹ Hawkins and Parkinson, *MOVE*, 198.

¹⁰² Hawkins and Parkinson, *MOVE*, 202-206.

two hypothesized dimensions of spiritual maturity: awareness of God and quality of relationship with God.¹⁰³

Hall and Edwards' the Spiritual Assessment Inventory is theologically founded on this position: "The real meaning of God's image in humankind is that human beings are created to experience relationship with God. In addition to relationship with God, people are designed to relate to fellow human beings."¹⁰⁴ This relational position is based on the two great commandments, namely to love God and love your neighbor (Mark 12:28-31). Thus, Hall and Edwards conclude, "If the essence of human beings is relational, then spiritual maturity should be viewed in this light."¹⁰⁵

From the perspective of psychological foundation, Hall and Edwards, based on Benner's opinion, say:

Psychological and spiritual functioning are inextricably related...people relate to God through the same psychological processes and mechanisms that mediate their relationships with other people. Thus, the spiritual quest is in some sense psychological, and every psychological quest reflects in some way the fundamental spiritual quest.¹⁰⁶

Therefore, Hall and Edwards argue, "Spiritual maturity from both biblical and psychological perspectives involves, as its core, relationship with others."¹⁰⁷

¹⁰³ Todd W. Hall, and Keith J. Edwards, 1996. "The Initial Development and Factor Analysis of the Spiritual Assessment Inventory," *Journal of Psychology and Theology* 24, no.3 (Fall 1996): 233, accessed February 16, 2016, <http://web.b.ebscohost.com.proxy.gordonconwell.edu/ehost/pdfviewer/pdfviewer?vid=5&sid=8366bbf7-d7fc-41d6-a2b5-4716965007c6%40sessionmgr115&hid=106>.

¹⁰⁴ Hall and Edwards, *The Initial Development*, 235.

¹⁰⁵ Hall and Edwards, *The Initial Development*, 235.

¹⁰⁶ Hall and Edwards, *The Initial Development*, 235.

¹⁰⁷ Hall and Edwards, *The Initial Development*, 236.

As we have mentioned above, Hall and Edwards describe the SAI as being used to measure both the spiritual and psychological aspects of spiritual maturity defined in the context of one's experienced relationship with God. The SAI consists of five subscales: (1) Awareness of God (AOG), (2) Disappointment with God (DIS; with God), (3) Grandiosity (GRA; excessive self-importance), (4) Realistic Acceptance of God (RA; of God), (5) Instability (INS; in one's relationship to God),¹⁰⁸ and also, (6), a revised SAI with a new Impression Management (IM) subscale.¹⁰⁹ The characteristic elements of spiritual maturity include:

Firstly, it is the degree of an individual's awareness of God in his or her life (Awareness subscale). *Awareness* measures a person's tendency to experience God's presence and communication. Spiritual maturity involves a personal relationship with God, and the belief that God personally communicates with His believers. Hall and Edwards argue:

The awareness dimension of spiritual maturity involves developing an awareness of God conjointly communicating to us and through us, as well as communicating to us through our own thoughts and feelings and through others. Awareness is a capacity that needs to be developed, rather than being an automatic part of the Christian life. Capacity for spiritual awareness is distinct from but related to the manner in which people relate to others. Relating to another human being in a mature manner is related to awareness of God in that it involves developing an awareness of one's internal experiences.¹¹⁰

¹⁰⁸ Todd W. Hall, Steven P. Reise, and Mark G. Haviland, "An Item Response Theory Analysis of the SpiritualAssessment Inventory," *International Journal for the Psychology of Religion* 17, no. 2: 158, accessed August 5, 2016, <http://dx.doi.org/10.1080/10508610701244197>.

¹⁰⁹ Todd W. Hall and Keith J. Edwards, "The Spiritual Assessment Inventory: A Theistic Model and Measure for Assessing Spiritual Development," *Journal for the Scientific Study of Religion* 41, no. 2 (June 2002): 342, accessed August 23, 2016, [http://onlinelibrary.wiley.com.proxy.gordonconwell.edu/journal/10.1111/\(ISSN\)1468-5906](http://onlinelibrary.wiley.com.proxy.gordonconwell.edu/journal/10.1111/(ISSN)1468-5906).

¹¹⁰ Hall and Edwards, *The Initial Development*, 237.

Secondly, there are different developmental levels of an individual's personal relationship with God (Quality of Relationship subscale). Hall and Edwards describe the relationship levels as follows: (1) *Instability*, in which people have difficulty integrating good and bad self-image and, therefore, have trouble trusting God and viewing Him as loving; (2) *Grandiosity*, in which people are preoccupied with grandiose fantasies, crave attention, and attempt to present themselves as better than others and, therefore, tend to focus on God's personal protection and provision of their needs; (3) *Realistic Acceptance*, in which people can acknowledge both positive and negative emotions that occur within an ongoing valued relationship and where God is valued in His own right, not just for what He can do for the individual;¹¹¹ (4) *Disappointment* shows an individual's level of anger, frustration, and disappointment with God (e.g., There are times when I feel frustrated with God);¹¹² and (5) *Impression Management* identifies "illusory spiritual health."¹¹³

RESEARCH ON THE RELATIONSHIP BETWEEN MARITAL INFIDELITY AND RELIGION

Sullivan notes, "Researchers have been investigating the relationship between religiosity and marriage for more than five decades. Much of this research is predicated on the idea that couples who are more religious are more likely than other couples to have

¹¹¹ Will Slater, Todd W. Hall, and Keith J. Edwards, "Measuring Religion and Spirituality: Where are We and Where are We going?," *Journal of Psychology and Theology* 29, no. 1 (Spring, 2001): 13, accessed August 5, 2016, <http://web.b.ebscohost.com.proxy.gordonconwell.edu/ehost/pdfviewer/pdfviewer?sid=cb457f31-af2f-4da4-9a42-5d13632e14c0%40sessionmgr102&vid=8&hid=102>.

¹¹² Hall, Reise, and Haviland, *An Item Response*, 158.

¹¹³ Hall, and Edwards, *The Spiritual Assessment*, 342.

happy and stable marriages.”¹¹⁴ More specifically, Sullivan found that “couples who attend church more frequently have been shown to have higher marital satisfaction, are less likely to perpetrate family violence, and are less likely to be divorced.”¹¹⁵

Nevertheless, Esselmont and Bierman observe, “Research increasingly shows that religion is a potent resource for family functioning, but less research has examined how religion may influence marital infidelity.”¹¹⁶ Also, Burdette et al., contend:

Sexuality is an omnipresent concern of religious groups, and religious proscriptions against extramarital sexual activity have been the source of considerable public discourse... Yet few studies have investigated the predictors of marital infidelity and the connection between religious factors and marital infidelity has received limited attention.¹¹⁷

However, some researchers have examined how religion influences marriage. Esselmont and Bierman contend, “Placing marital formation within a religious context therefore sacralizes both the marital relationship and sexual intercourse within the relationship; accordingly, individuals who use religion as a basis for marital formation are expected to have a lower probability of committing an act of sexual infidelity.”¹¹⁸

¹¹⁴ Kieran T. Sullivan, “Understanding the Relationship Between Religiosity and Marriage: An Investigation of the Immediate and Longitudinal Effects of Religiosity on Newlywed Couples,” *Journal of Family Psychology* 15, no. 4 (December, 2001): 610, accessed Nov 23, 2015, <http://dx.doi.org/10.1037/0893-3200.15.4.610>.

¹¹⁵ Sullivan, *Understanding the Relationship*, 610.

¹¹⁶ Christ Esselmont, and Alex Bierman, “Marital Formation and Infidelity: An Examination of the Multiple Roles of Religious Factors,” *Sociology of Religion* 75, no. 3 (Autumn, 2014): 463, accessed Nov 23, 2015, <http://web.a.ebscohost.com.proxy.gordonconwell.edu/ehost/pdfviewer/pdfviewer?sid=5d3b3fc4-0590-4463-91f9-3b531864c137%40sessionmgr4008&vid=7&hid=4106>.

¹¹⁷ Amy Burdette et al., “Are There Religious Variations in Marital Infidelity?,” *Journal of Family Issues* 28, no. 12 (December 2007): 1553-1554, accessed May 14, 2016, https://www.researchgate.net/profile/Amy_Burdette/publication/238663274_Are_There_Religious_Variations_in_Marital_Infidelity/links/54e485e50cf2dbf60696c8ff.pdf/download?version=vs.

¹¹⁸ Esselmont and Bierman, *Marital Formation*, 466.

Furthermore, Marks notes that researchers have emphasized that “religion is comprised of at least three dimensions: faith communities (active participation and involvement in a congregation, synagogue, mosque, etc.), religious practices (prayer, rituals, study of sacred texts, etc.), and spiritual beliefs.”¹¹⁹ In connection to faith communities, Marks contends, “Religious participation is correlated with higher commitment to marriage and increased family satisfaction consistent with earlier findings.”¹²⁰ In addition, Mark notes that in connection with the dimension of religious practices, “religiosity has been consistently associated with lower premarital sexual activity.”¹²¹ Related to spiritual beliefs, Marks says, “Several studies link religiosity with increased marital satisfaction and duration, increased commitment and fidelity.”¹²²

Esselmont and Bierman, in their research, focus on three moderators as components of religiosity that are central in influencing daily life, namely: “frequency of attendance at religious service, beliefs in biblical inerrancy, and religious importance.”¹²³ They show that “attendance at religious services is an important element in the maintenance of healthy marital relationships, with studies finding that attendance decreases the risk of marital infidelity.”¹²⁴ Not only that, religious importance is also

¹¹⁹ Loren Marks, 2005. “How Does Religion Influence Marriage? Christian, Jewish, Mormon, and Muslim Perspectives,” *Marriage & Family Review* 38, no.1 (2005): 86, accessed Nov 23, 2015, <http://www.learningace.com/doc/1380146/6cec4e8fd67f9f70b4c55662cf0425/how-does-religion-influence-marriage-christian-jewishmormonmuslimperspectives>.

¹²⁰ Marks, *How Does Religion*, 87.

¹²¹ Marks, *How Does Religion*, 87.

¹²² Marks, *How Does Religion*, 88.

¹²³ Esselmont and Bierman, *Marital Formation*, 466.

¹²⁴ Esselmont and Bierman, *Marital Formation*, 467.

likely to be related to a lower risk of infidelity. Esselmont and Bierman say that “a high degree of religious importance indicates that religion is extremely salient to individuals’ understandings of themselves.”¹²⁵ They conclude:

A strong sense of religious importance is therefore likely to increase both the importance of the sacred nature of a religiously formed marriage and the extent to which behaviors will be self-regulated to prevent violating this sacred nature. As a result, we expect that a lower risk of marital infidelity associated with religiously based marital formation will be especially likely to occur when individuals indicate a strong degree of religious importance.¹²⁶

Furthermore, they argue, “Beliefs in biblical inerrancy are likely to reinforce the sense that infidelity violates the sacred nature of the marital bond established through religious influences on marital formation.”¹²⁷ In addition, Dollahite and Lambert, in their research, report the connection between their religious involvement and fidelity in their marriage. They note:

Analyses indicated that couples reported religious involvement affecting their level of faithfulness in four important ways, indirectly and directly: (1) religious belief and practice sanctified their marriage and thereby improved marital quality which indirectly promoted fidelity; (2) religious vows and faith involvement fortified marital commitment to fidelity; (3) religious belief strengthened couples’ moral values, which promoted fidelity in marriage; (4) religious involvement improved spouses’ relationship with God which encouraged them to avoid actions such as infidelity that they believed would displease God.¹²⁸

¹²⁵ Esselmont and Bierman, *Marital Formation*, 468.

¹²⁶ Esselmont and Bierman, *Marital Formation*, 468.

¹²⁷ Esselmont and Bierman, *Marital Formation*, 469.

¹²⁸ David Dollahite and Nathaniel Lambert, “Forsaking All Others: How Religious Involvement Promotes Marital Fidelity in Christian, Jewish, and Muslim Couples,” *Review of Religious Research* 48, no. 3 (March 2007): 294, accessed May 14, 2016. [https://americanfamiliesoffaith.byu.edu/Documents/S_44%20ForsakingAllOthers%20\(1\).pdf](https://americanfamiliesoffaith.byu.edu/Documents/S_44%20ForsakingAllOthers%20(1).pdf).

Finally, they conclude, “Religious involvement can help couples improve marital quality and help them remain true to their marital vow to ‘forsake all others’ and thus avoid the many personal, relational, and societal problems that result from infidelity.”¹²⁹

Burdette et al. noted from their findings:

First, ... holding any religious affiliation is associated with reduced odds of marital infidelity compared to those with no religious affiliation... Second, ... frequency of religious attendance is inversely associated with the likelihood of having engaged in infidelity... Regular participation in worship services may reinforce religious plausibility structures and belief systems; thus, persons who internalize these religious values and norms may be dissuaded from indulging any temptation... Third, Persons who agree that the Bible is the literal word of God are less prone to engage in marital infidelity than their counterparts who ascribe no sacred significance to the Bible, and this relationship persists even with controls for religious affiliation and frequency of attendance at services. Likewise, persons who regard the Bible as the inspired (but not literal) word of God are also less inclined toward infidelity than nonbelievers.¹³⁰

Esselmont and Bierman summarize their research that “individuals who form marriages on the basis of their religious beliefs are more likely to view this bond in a sacred framework, which may decrease the risk of marital infidelity. However, high levels of additional, personal dimensions of religiosity in the ongoing marriage are necessary to maintain this sacred status and help prevent infidelity.”¹³¹

Conclusion

From what we have discussed above, we have found that there are numerous definitions of infidelity. It is clear that infidelity can mean an encounter of a man and a

¹²⁹ Dollahite and Lambert, *Forsaking All Others*, 305.

¹³⁰ Burdette et al., *Are There Religious*, 19-20.

¹³¹ Esselmont and Bierman, *Marital Formation*, 484.

woman in a non-romantic relationship involving sexual intercourse and emotions. So, infidelity can be sexual, emotional or both.

Research has discovered various predictors such as gender, issues within the primary relationship, religious affiliation, income, employment, and education that correlate with a higher susceptibility of being unfaithful in a relationship. Furthermore, several theories have been formulated to explicate the underlying potential influences, motivations, or reasoning of individuals that engage in unfaithful relationships. The most prominent of these theories include Attachment Theory, Investment Theory, and Evolutionary Theory. These three theories provide useful perspectives for understanding why people would engage in infidelity.

Spiritual maturity is sufficiently defined only if it is understood both individually and corporately. Spiritually mature Christians demonstrate Christ-like character within the setting of a Christian community. Maturity can be measured. Many researchers, theologians and psychologists have developed assessment tools to measure the level of spiritual maturity. These instruments include the Spiritual Maturity Index; Move: REVEAL Spiritual Life Survey; and the Spiritual Assessment Inventory.

Research has shown that there is a relationship between religion and marital infidelity. A number of research studies confirm that higher attendance at religious services (e.g. attending church) decreases rates of infidelity. More specifically, research findings show us that people who believe the Bible to be the inspired word of God are less inclined

toward infidelity than nonbelievers. So, based on the research, we conclude, “Religion has been shown to be one of those protective factors.”¹³²

None of the research findings above are specifically related to the Indonesian context. However, in my opinion, although the sources are not written by the Indonesian researchers, and the research was not conducted in my home country, Indonesia, I believe that the above research findings are helpful, providing useful perspectives and principles which can be related to this topic in the context of Indonesia. So, the findings of the research already performed are likely to hold true within the Indonesian culture in general, and for Indonesian Christians in particular.

¹³² Dollahite and Lambert, *Forsaking All Others*, 290.

CHAPTER 4

PROJECT DESIGN

The purpose of the present study is to determine and analyze the descriptions of participants based on their tendency towards infidelity and their spiritual maturity level. We will then investigate whether there is a correlation between the tendency towards infidelity and the spiritual maturity level of members of the Indonesian Evangelical Church in Jakarta. This section of the thesis will provide a description of the research design and the procedures of the study, including research methodology, population and sample selection, instrumentation, data collection, and data analysis.

RESEARCH METHODOLOGY

Quantitative Methodology

This study will use quantitative research methodology. What is quantitative research methodology? Creswell defines it as follows:

Quantitative research is a means for testing objective theories by examining the relationship among variables. These variables, in turn, can be measured, typically on instruments, so that numbered data can be analyzed using statistical procedures. The final written report has a set structure consisting of introduction, literature, and theory, methods, results and discussion.¹

¹ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 3rd ed. (Los Angeles: Sage Publications, 2009), 4, accessed August 17, 2016, <https://vivauniversity.files.wordpress.com/2014/02/creswell-2008-research-design-qualitative-quantitative-and-mixed-methods-approaches.pdf>.

Similarly, according to Muijs, “Quantitative research is about explaining phenomena by collecting quantitative data which are analyzed using mathematically based methods.”² In addition, Williams states, “A quantitative research method involves a numeric or statistical approach to research design.”³

In sum, we can say that quantitative research emphasizes objective measurements and the statistical, mathematical, or numerical analysis of data. The data can be collected through polls, questionnaires, and surveys, or by manipulating pre-existing statistical data using computational techniques.

According to Williams, “Quantitative research is specific in its surveying and experimentation, as it builds upon existing theories. The methodology of quantitative research maintains the assumption of an empiricist paradigm.”⁴ In addition, he emphasizes, “The research itself is independent of the researcher. As a result, data is used to objectively measure reality. Quantitative research creates meaning through objectivity uncovered in the collected data.”⁵ Thus, the findings can be predictive, explanatory, and confirmatory.

Quantitative research has several main characteristics, namely:

1. The data is usually gathered using structured research instruments.
2. The results are based on sample sizes that are representative of the population.

² Daniel Muijs, *Doing Quantitative Research in Education with SPSS* (London: Sage Publications, 2004), 11, accessed August 17, 2016, <http://www.modares.ac.ir/uploads/Agr.Oth.Lib.23.pdf>.

³ Carrie Williams, “Research Methods,” *Journal of Business & Economic Research* 5, no. 3 (March 2007): 66, accessed August 17, 2016, <http://www.cluteinstitute.com/ojs/index.php/JBER/article/download/2532/2578>.

⁴ Williams, *Research Methods*, 66.

⁵ Williams, *Research Methods*, 66.

3. The research study can usually be replicated or repeated, given its high reliability.
4. The researcher has a clearly defined research question to which objective answers are sought.
5. All aspects of the study are carefully designed before data is collected.
6. Data are in the form of numbers and statistics, often arranged in tables, charts, figures, or other non-textual forms.
7. A project can be used to generalize concepts more widely, predict future results, or investigate causal relationships.
8. The researcher uses tools, such as questionnaires or computer software, to collect numerical data.⁶

So, we can conclude that the overarching aim of quantitative research is to classify features, count them, and construct statistical models in an attempt to explain what is observed.

The Correlational Method

The correlational method is the main method of investigating and examining relationships between variables. Williams says, “The purpose of a correlational study is to establish whether two or more variables are related.”⁷ Furthermore, Borg and Gall contend that the correlational method can have one of two purposes. One purpose for

⁶ “Organizing Your Social Sciences Research Paper: Quantitative Methods,” University of Southern California, August 2, 2016, accessed August 17, 2016, <http://www.libguides.usc.edu/writing/guide/quantitative>.

⁷ Williams, *Research Methods*, 67.

using the correlational method is “to explore relationships between variables and to predict scores on a variable from the subject’s scores on other variables.”⁸

The correlational method has some advantages and limitations. Firstly, the correlational method permits the researcher to analyze the relationships among a large number of variables in a single study. Secondly, it permits the researcher to analyze how variables might affect a certain pattern of behavior. Thirdly, it is used to measure the degree of relationship between particular variables being studied. However, the correlational method also has several limitations. First of all, correlations do not establish cause-and-effect relationships between variables. We can say that correlation does not imply causation, which means that just because two variables correlate with each other does not necessarily mean that one causes the other to occur. Also, researchers tend to simplify complex behavior by breaking it down into simple components. In addition, success in many complex activities can probably be achieved in different ways.⁹

The correlation coefficient is a statistical measure that is used to determine the strength of the relationship between two variables. This means that we are trying to find out whether or not the two variables have any correlation, how strong the correlation is and if the correlation is positive or negative. Represented by the lowercase letter ‘r’, its value varies between -1.00 to + 1.00. There are three possible results of a correlational study: a positive correlation, a negative correlation, and no correlation.

⁸ Walter R. Borg and Meredith D. Gall, *Educational Research: An Introduction*, 5th ed. (New York: Longman, 1989), 577.

⁹ Tan Giok Lie, “The Relationship Between Ministry Satisfaction and Spiritual Maturity of Volunteer Workers in Indonesian Churches in Southern California” (Ed.D diss., Biola University, 1995), 83.

- Positive Correlations: “Variables are said to be positively related when a high score on one is accompanied by a high score on the other. Conversely, low scores on one variable are associated with low scores on the other.”¹⁰ A correlation coefficient close to +1.00 indicates a strong positive correlation.

- Negative Correlations: “Variables are said to be negatively related when a high score on one is accompanied by a low score on the other. Conversely, low scores on one variable are associated with high scores on the other.”¹¹ A correlation coefficient close to -1.00 indicates a strong negative correlation.

- No Correlation: This means that there is no relationship between the two variables. A correlation coefficient of 0.00 indicates no correlation. Runyon and Haber say, “0.00 represents the *absence* of a relationship.”¹²

In this study, we will investigate and examine whether there is any correlation between the tendency towards marital infidelity and the spiritual maturity level of members of the Indonesian Evangelical church in Jakarta. The “subscales of spiritual maturity level” variable is composed of six subscales based on the Spiritual Assessment

¹⁰ Richard P. Runyon and Audrey Haber, *Fundamentals of Behavioral Statistics* (New York: Random House, 1988), 167.

¹¹ Runyon and Haber, *Fundamentals*, 167.

¹² Runyon and Haber, *Fundamentals*, 167.

Inventory by Todd W. Hall and Keith J. Edwards.¹³ The six subscales are: 1) awareness of God, 2) instability, 3) grandiosity, 4) realistic acceptance, 5) disappointment, and 6) Impression management. Each of these subscales will be correlated with the tendency towards marital infidelity.

The following null hypotheses are formulated to guide this study of the correlations between the six subscales of spiritual maturity level based on the Spiritual Assessment Inventory and the tendency towards marital infidelity:

- I. There is no correlation between spiritual maturity: awareness of God and the tendency towards marital infidelity.
- II. There is no correlation between spiritual maturity: instability and the tendency towards marital infidelity.
- III. There is no correlation between spiritual maturity: grandiosity and the tendency towards marital infidelity.
- IV. There is no correlation between spiritual maturity: realistic acceptance and the tendency towards marital infidelity.
- V. There is no correlation between spiritual maturity: disappointment and the tendency towards marital infidelity.

¹³ In this study, the Spiritual Assessment Inventory was selected to assess spiritual maturity level because the SAI included both biblical and psychological perspectives, and the SAI met or exceeded the acceptability criteria, such as theoretical basis, sample representativeness, reliability, and validity. Moreover, the six subscales of the SAI were pertinent to the Indonesian context. By contrast, the Spiritual Maturity Index has not been widely used in research, and the MOVE: REVEAL Spiritual Life Survey has weaknesses in its methodology. See, Todd W. Hall, Steven P. Reise, and Mark G. Haviland, "An Item Response Theory Analysis of the Spiritual Assessment Inventory," *International Journal for the Psychology of Religion* 17, no. 2: 159; Brian D. Majerus and Steven J. Sandage, "Differentiation of Self and Christian Spiritual Maturity: Social Science and Theological Integration," *Journal of Psychology and Theology* 38, no. 1 (March, 2010): 41; Annang Asumang, "Review of Hawkins and Parkinson, Move: What 1000 Churches REVEAL about Spiritual Growth," *Journal of Conspectus* 14, no. 2 (September 2012): 186.

- VI. There is no correlation between spiritual maturity: Impression management and the tendency towards marital infidelity

POPULATION AND SAMPLE

The population is “a complete set of elements (persons or objects) that possess some common characteristic defined by the sampling criteria established by the researcher.”¹⁴ The Indonesian Evangelical Church in Jakarta has five churches in several different locations. However, in this study, the subjects for the study are all married people in two churches, namely the Indonesian Evangelical Church in Semanggi and Puri. In 2016, the total attendance of the three Sunday services of the Indonesian Evangelical Church in Semanggi numbered about 800, whereas in Puri, every Sunday, there were about 120 adult attendants. Based on a family survey conducted on September 29, 2013, married people in Semanggi and Puri made up 42% of the 707 attendants, meaning that there were about 297 married people. This is the population which will be the subject of this survey.

The population for the present study was chosen for three reasons. First, Semanggi is the oldest of the Indonesian Evangelical Church congregations in Jakarta and has the largest congregation in South Jakarta. Secondly, Puri is the youngest church and has a smaller congregation in West Jakarta. Thirdly, I used to serve in Semanggi for about 10 years and I am currently serving in Puri, where I have been based for about 3 years.

¹⁴ “Populations and Sampling,” University of Missouri-St. Louis, accessed August 18, 2016, <http://www.umsl.edu/~lindquists/sample.html>.

The survey will be conducted among 250 married people in the research locations. We will invite participation from all married men and women attending the Sunday Services in Semanggi and Puri. People outside this particular group will not be covered in this research. They will be asked to fill in the questionnaire. The surveys are to be conducted during worship services. We have decided to conduct the surveys during worship services because we assume that this will be the most efficient way of making sure that the largest number of members participates in the survey. The length of time required to complete the questionnaire will be about 15 to 20 minutes.

ASSESSMENT INSTRUMENTS

Assessment Instrument for Tendency Toward Infidelity

The questionnaire “Measuring the Tendency of Indonesians to Have Sexual Intercourse Outside of Marriage”¹⁵ composed by Rianti Setiadi,¹⁶ Statistics Major, Department of Mathematics FMIPA-University of Indonesia, will be used. The copyright for this measuring instrument belongs to the Ministry of Law and Human Rights

¹⁵ According to Setiadi, many instruments have been made to measure “Infidelity Tendency” (the tendency to have sexual intercourse outside of marriage), and they can often be found online. These measuring instruments are mostly made by westerners, whose cultures are different from Indonesians, who still hold to traditional eastern values. For that reason, most of the available measuring instruments are not entirely suitable for Indonesians. Consequently, we have attempted to devise a measuring instrument to measure “The Tendency to Commit Sexual Intercourse Out of Marriage” which is especially made for Indonesians (Rianti Setiadi, personal e-mail to the author, July 29, 2015).

¹⁶ Rianti Setiadi is a lecturer in the statistics major of the department of Mathematics at the University of Indonesia, where she has worked from 1988 until present. She is also a part-time lecturer in statistics at the Evangelical Reformed Theological Seminary in Jakarta, where she has worked since 2000. In addition, she is a trainer in statistics for market research. One of her publications is a report entitled “Factors that Influence Infidelity Tendency for Workers and Scholars in Jakarta.”

Republic Indonesia, effective since January 1, 2015 with the record number 076131 HKI. 2-01-000005303.

This measuring instrument has previously been tested on 687 Indonesian respondents and was found to be reliable (Alpha Chronbach 0.752). It also produced a valid measurement, as evidenced by its use in the final academic paper of Dini Riyani, a student of the Department of Mathematics FMIPA University of Indonesia, in 2015, which has been published online as a scientific work.

The measuring instrument for the “Level of the Tendency to Commit Sexual Intercourse outside of Marriage” was made based on the definition given by the official Indonesian Dictionary (*Kamus Besar Bahasa Indonesia (KBBI)*). According to *KBBI*, the word ‘sexual’ is defined as “involving intercourse between a man and a woman.”¹⁷ It does not specify that this intercourse must occur between a man and a woman bound by marriage. So, in developing this measuring instrument, the level of the tendency to commit sexual intercourse outside of marriage is defined as how interested someone is in committing sexual intercourse outside of marriage, either before getting married or after getting married but not with their legally wedded spouse.

Besides being viewed from this definition of ‘infidelity,’ the items in this measuring instrument also summarize the norms held by those who commit sexual intercourse outside of marriage and also summarize the person’s concerns about the causes of committing sexual intercourse outside of marriage.

If someone does not hold the sacred norms of marriage, he or she may consider committing sexual intercourse outside of marriage as something normal or as a natural

¹⁷ Anton M. Moeliono, ed., *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 1990), 797.

impulse, unnecessary to be limited by certain rules or by a religion, and perhaps even necessary to be committed when there is a benefit.

If someone does not care about the results that might come from sexual intercourse outside of marriage, he or she will likely consider nothing to be lost by committing sexual intercourse out of marriage. He or she might not value virginity. He or she may even consider committing sexual intercourse outside of marriage as a form of entertainment that can relieve stress and can thus save the family from brokenness.

The items are divided as follows: ¹⁸

- Based on definition : items no 1, 9, 12, 17
- Based on norms : items no 2, 3, 6, 8, 10, 11, 14, 16, 18, 19, 20
- Based on results : items no 4, 5, 7, 13, 15

The norms given:

- The tendency based on definition is considered “low” if the total score for “definition” is 9 or below, and “high” if the total score for “definition” is greater than 9.
- The tendency based on norms is considered “low” if the total score for “norms” is 24 or below, and “high” if the total score for “norms” is greater than 24.
- The tendency based on results is considered “low” if the total score for “results” is 10 or below, and “high” if the total score for “results” is greater than 10.
- The total tendency is considered “low” if the total score of the level of tendency in “total” is 42 or below, and “high” if the total score of the level of tendency in “total” is greater than 42.

¹⁸ Appendix A page 149-150 for each item from questions 1-20.

- The questionnaire consists of 20 questions arranged in a five-point Likert Scale with the following range: “Strongly Agree, Agree, Neither Agree/ Disagree (Neutral), Disagree, Strongly Disagree.”

Assessment Instrument for Spiritual Maturity Level: Spiritual Assessment Inventory

The Spiritual Assessment Inventory is a theoretically based, “psychometrically sound measure of spiritual development from a broadly theistic perspective.”¹⁹ The SAI has two primary dimensions: 1) The quality, or developmental maturity, of one’s relationship with God and 2) Awareness of God.²⁰ These two dimensions of the SAI are designed to assess different developmental levels of relationship with God from an object relation perspective.²¹

The first dimension, the Quality of Relationship with God, is assessed by four quality subscales: Instability (9 items), Grandiosity (7 items), Realistic Acceptance (7 items), and Disappointment (7 items). The second dimension, Awareness of God, is assessed by the Awareness subscale (19 items) and is a related but distinct dimension of

¹⁹ Todd W. Hall and Keith J. Edwards, “The Spiritual Assessment Inventory: A Theistic Model and Measure for Assessing Spiritual Development,” *Journal for the Scientific Study of Religion* 41, no. 2 (June 2002): 342, accessed August 23, 2016, [http://onlinelibrary.wiley.com.proxy.gordonconwell.edu/journal/10.1111/\(ISSN\)1468-5906](http://onlinelibrary.wiley.com.proxy.gordonconwell.edu/journal/10.1111/(ISSN)1468-5906).

²⁰ Will Slater, Todd W. Hall, and Keith J. Edwards, “Measuring Religion and Spirituality: Where are We and Where are We going?,” *Journal of Psychology and Theology* 29, no. 1 (Spring, 2001): 13, accessed August 5, 2016, <http://web.b.ebscohost.com.proxy.gordonconwell.edu/ehost/pdfviewer/pdfviewer?sid=cb457f31-af2f-4da4-9a42-5d13632e14c0%40sessionmgr102&vid=8&hid=102>.

²¹ Hall and Edwards, *The Spiritual Assessment*, 342.

spiritual maturity.²² The SAI also includes an experimental Impression Management subscale (5 items) for the purpose of identifying “the subject's test-taking approach and to identify illusory spiritual health.”²³

In total, therefore, the SAI consists of “54 self-report items developed to measure awareness of God, instability, grandiosity, realistic acceptance, disappointment, and an experimental impression management scale.”²⁴ All of the items on the SAI are rated on a five-point scale (Likert Format): 1 (not at all true), 2 (slightly true), 3 (moderately true), 4 (substantially true), and 5 (very true).²⁵

Norms for the SAI have been generated using a nonclinical sample of University students. The initial factor analysis was comprised of 193 participants,²⁶ and the revisions consisted of 438 participants from a local private Protestant university.²⁷ Each of the subscales on the SAI has demonstrated good internal consistency reliability (.73 - .95).²⁸ Correlations of SAI subscale scores with a number of other instruments such as the Bell Object Relations Inventory [BORI], the Intrinsic/Extrinsic-Revised, the Spiritual Well-

²² Slater, Hall, and Edwards, *Measuring Religion*, 13.

²³ Hall and Edwards, *The Spiritual Assessment*, 342.

²⁴ Slater, Hall, and Edwards, *Measuring Religion*, 13.

²⁵ Todd W. Hall, Steven P. Reise, and Mark G. Haviland, “An Item Response Theory Analysis of the Spiritual Assessment Inventory,” *International Journal for the Psychology of Religion* 17, no. 2: 160, accessed August 5, 2016, <http://dx.doi.org/10.1080/10508610701244197>.

²⁶ Todd W. Hall, and Keith J. Edwards, 1996. “The Initial Development and Factor Analysis of the Spiritual Assessment Inventory,” *Journal of Psychology and Theology* 24, no.3 (Fall 1996): 238, accessed February 16, 2016, <http://web.b.ebscohost.com.proxy.gordonconwell.edu/ehost/pdfviewer/pdfviewer?vid=5&sid=8366bbf7-d7fc-41d6-a2b5-4716965007c6%40sessionmgr115&hid=106>.

²⁷ Hall and Edwards, *The Spiritual Assessment*, 343.

²⁸ Slater, Hall, and Edwards, *Measuring Religion*, 13.

Being Scale, and the Narcissistic Personality Inventory, generally supported the convergent validity of the instrument.²⁹ Moreover, Hall, Reise and Haviland note, “After multiple revisions and factor analyses of the SAI with different samples, the evidence showed that the factor structure is very stable, and the scales are reliably measuring the constructs they are intended to measure.”³⁰

DATA COLLECTION

Data collection will be conducted using a questionnaire, and the respondents will be asked to fill these questionnaire by themselves (a self-completion method).³¹ The participants will complete the questionnaire anonymously and put them in sealed envelopes to preserve confidentiality. We believe that this method will yield a higher number of good quality responses as participants will be assured of the confidentiality of their responses.

An explanatory cover letter will be attached to the questionnaire. It will contain the objective of the study, instructions, an assurance of anonymity and confidentiality, and relevance of the study to the respondents as part of the congregation.

The questionnaire itself will be designed to require a maximum of 20 minutes to complete, and will be distributed to and completed by the participants during a Sunday service. The Indonesian Evangelical Church in Semanggi holds three worship services

²⁹ Slater, Hall, and Edwards, *Measuring Religion*, 14.

³⁰ Hall, Reise, and Haviland, *An Item Response*, 159.

³¹ Karmelia Nurdjalim, a member of the Indonesian Evangelical Church, helped me to arrange the form and sequence of the questions. She graduated from Bogor Agricultural Institute as a statistics major. She is currently working at the Nielsen Company Indonesia as the Indonesia Operations Leader.

every week. The two Sunday morning services are held at 8.30 a.m. and 10.30 a.m. and there is a third service at 1.00 p.m. Meanwhile, in Puri, the church holds one worship service at 10.00 a.m.

We decided to conduct the surveys during worship services because this will enable them to be arranged in conjunction with the pastor of the congregations. Since the pastor is respected by the congregations, his appeal for participation is assumed to be an effective endorsement for the congregants to participate in the survey, thus leading to a higher response rate. This is in line with a technique recommended by Rosenthal and Rosnow:

Have the request for volunteers made by a person of status as high as possible, ... an effort should be made to have someone known to that population make the appeal for volunteers. The request for volunteers may be more successful if a personalized appeal is made.³²

To make the appeal even more attractive and personalized, we will give an attractive bookmark as a token of appreciation to those who have completed the survey. This step was also suggested by Rosenthal and Rosnow. They recommend that “When possible, potential volunteers should be offered not only pay for participation but small courtesy gifts simply for taking time to consider whether they will want to participate.”³³

³² Robert Rosenthal and Ralph L. Rosnow, *Essentials of Behavioral Research: Methods and Data Analysis* (New York: McGraw-Hill Book Company, 1984), 161.

³³ Rosenthal and Rosnow, *Essentials*, 161.

DATA ANALYSIS

As mentioned above, the goal of this correlation analysis is to find out whether there is a significant correlation between the tendency towards marital infidelity and spiritual maturity level. The six subscales of SAI are: awareness of God, instability, grandiosity, realistic acceptance, disappointment, and impression management. These will all be used to measure spiritual maturity level.

Here below are the steps for the data analysis:

In this study, we will test the research hypothesis using the Pearson product-moment correlation coefficient³⁴ or the Spearman rank correlation coefficient,³⁵ depending on whether the variables to be tested follow the normal distribution.³⁶

Thus, we need to first test whether the variables follow the normal distribution to know which test should be used. If the variables follow a normal distribution, the Pearson product-moment correlation coefficient (r) will be used. If they do not follow a normal distribution, then the Spearman rank correlation coefficient (rs) will be used.

³⁴The Pearson product-moment correlation coefficient, better known as simply as r , is the most widely used correlation coefficient. The Pearson r correlation is used to measure the degree of the relationship between linearly related variables. Linearity assumes a straight-line relationship between each of the variables in the analysis. For the Pearson r correlation, both variables should be normally distributed (normally distributed variables have a bell-shaped curve). See, "Association Between Variables," accessed February 25, 2017, <http://uregina.ca/~gingrich/corr.pdf>.

³⁵ The Spearman rank correlation coefficient is used to test the direction and strength of the relationship between two variables. In other words, it is a device to show whether any one set of numbers has an effect on another set of numbers. It is depicted by the character ρ or rs , and falls between -1 and +1. The Spearman rank correlation test does not make any assumptions about the distribution. So, if the variables do not follow a normal distribution, the Spearman rank correlation coefficient can still be used. See, "Association Between Variables," accessed February 25, 2017, <http://uregina.ca/~gingrich/corr.pdf>.

³⁶ A normal distribution is an arrangement of a data set in which most values cluster in the middle of the range and the rest taper off symmetrically toward either extreme. See, "Normal Distribution," accessed February 25, 2017, <http://whatis.techtarget.com/definition/normal-distribution>.

Both the Pearson product-moment correlation coefficient (r) and the Spearman rank correlation coefficient (r_s) measure the correlation between two variables X and Y . They have values between $+1$ and -1 inclusive, where 1 indicates a totally positive correlation, 0 indicates no correlation, and -1 indicates a totally negative correlation. In the case of the tested variables, a Pearson r correlation or a Spearman r_s correlation close to 1 reveals a significant positive relationship between spiritual maturity level and the tendency towards marital infidelity.

The only difference between the Pearson r correlation and the Spearman r_s correlation is that the Pearson r correlation is used to measure the degree of the relationship between linearly related variables. Linearity assumes a straight-line relationship between each of the variables in the analysis. By contrast, the Spearman r_s correlation assesses monotonic relationships in general (whether linear or not).³⁷

As a compliment to a correlation test, a scatterplot³⁸ may be used to observe the direction of the relationship between the two variables. From a scatterplot, we will see whether the direction of the relationship between two variables is positive or negative. A scatterplot can also show whether the relationship between the two variables is linear or not. If the relationship is not linear, the Pearson product-moment correlation coefficient cannot be used, and instead we should use the Spearman rank correlation coefficient.

³⁷ A monotonic relationship is one where y moves in only one direction (up or down) as x increases, but the relationship is not necessarily (but can be) linear. See, “linear and monotonic data,” accessed February, 2017, <http://www.talkstats.com/showthread.php/8371-linear-and-monotonic-data>.

³⁸ Scatter plots are similar to line graphs in that they use horizontal and vertical axes to plot data points. Also, scatter plots show how much one variable is affected by another. If the data points make a straight line going from the origin out to high x - and y -values, then the variables are said to have a positive correlation. If the line goes from a high-value on the y -axis down to a high-value on the x -axis, the variables have a negative correlation. See, “Scatter Plots,” accessed February 25, 2017, <http://mste.illinois.edu/courses/ci330ms/youtsey/scatterinfo.html>.

Finally, the null hypotheses³⁹ will be tested to see whether or not there is a correlation between the two variables. If a null hypothesis is rejected, then it can be concluded that there is a correlation between the two variables.

³⁹ A null hypothesis is a hypothesis that says there is no statistical significance between the two variables in the hypothesis. See, “Null Hypothesis,” accessed February 2017, http://www.investopedia.com/terms/n/null_hypothesis.asp.

CHAPTER 5

OUTCOMES

This chapter contains the findings of the study, a discussion of these findings, their implications, and concluding recommendations. We will also discuss how the church should shepherd and nurture its members, especially married couples and families, so that they will grow in their spiritual lives, in order to prevent marital infidelity, through preaching, teaching and counseling.

RESULTS

This part consists of three sections. The first section describes the subjects and their responses to the two questionnaires, namely the Spiritual Assessment Inventory and the assessment for tendency toward infidelity. The second section presents the results of the tests of the six hypotheses concerning the correlations between spiritual maturity levels and the tendency towards infidelity. The third section summarizes the demographics of the information collected.

Characteristics of the Sample and Response

The sample of subjects for this study was collected from amongst the married men and women attending the Sunday Services of the Indonesian Evangelical Church in Semanggi and Puri. Data collection was carried out during three Sunday services in Semanggi and one Sunday service in Puri, held on November 6th, 2016. As indicated in Table 3, the total number of participations was 309 (97.5 percent) out of 317. The

majority of participants were from Semanggi (231, or 74.8%) and the number of participants from Puri was only 78, or 25.2%.¹

According to Babbie, “A response rate of at least 50 percent is adequate for analysis and reporting. A response rate of at least 60 percent is good. And a response rate of 70 percent or more is very good.”² So, the percentage of the participants in this study is very good. Based on the survey response, six hypotheses were tested at the .05 level of significance. Correlational coefficients were computed by applying SPSS (Statistical Product and Service Solutions) V 22.

Test of Hypotheses

In this study, there were six hypotheses tested, corresponding to the research questions formulated. The hypotheses were tested to investigate the correlations between factors (subscales) of spiritual maturity based on the Spiritual Assessment Inventory and the infidelity tendency of the members of the Indonesian Evangelical Church in Jakarta, especially in Semanggi and Puri.

Before calculating and testing the significance of the correlation coefficient, it was firstly necessary to test whether the related variables were normally distributed. If both tested variables were normally distributed, then the Pearson coefficient correlation would be used. However, should the variable be found to not have a normal distribution, then the Spearman Rank Correlation Coefficient would be used. At this point, only the infidelity tendency variable needs to be tested as it represents all the other variables.

¹ Appendix B, *Table 3*, 151.

² E. R. Babbie, *The Practice of Social Research* (Belmont, CA: Wadsworth Publishing Company, Inc, 1979), 335.

The Normality testing was carried out using the Shapiro Wilk test. The statistical result is that the score of $\text{Sig} = 0.000 < \alpha = 0.05$. H_0 is rejected.³ This means that infidelity tendency does not have a normal distribution. Therefore, to search for and test the significance of the coefficient correlations for awareness of God (AOG), realistic Acceptance (RA), instability (INS), disappointment (DIS), grandiosity (GRA), and impression management (IM) with respect to infidelity tendency, the Spearman Rank Correlation Coefficient needs to be used.

The next step is to investigate the different hypotheses in order to examine the correlation between the factors (subscales) of the Spiritual Assessment Inventory and the infidelity tendency among all the married men and women who attend Sunday Services in the Indonesian Evangelical Church in Jakarta, namely in Semanggi and Puri. The statistical results are displayed below.

The Correlation Between Awareness of God (AOG) and Infidelity Tendency

Hypothesis I states that there is no correlation between spiritual maturity: awareness of God (AOG) and the tendency towards marital infidelity. The null hypothesis (H_0) is tested using the Spearman Rank Correlation Coefficient. The correlation is computed using a two-tailed test at the 0.05 level of significance. The result is, the score of $\text{Sig} = 0.000 < 0.05$. Therefore, the null hypothesis (H_0) is rejected. This means that there is a correlation between awareness of God (AOG) and infidelity

³ Appendix B, *Table 4*, 151.

tendency. The correlation coefficient between awareness of God (AOG) and infidelity tendency is -0.333 . This correlation is significant in a negative direction.⁴

The Correlation Between Realistic Acceptance (RA) and Infidelity Tendency

Hypothesis II states that there is no correlation between spiritual maturity: realistic acceptance (RA) and the tendency towards marital infidelity. The null hypothesis (H_0) is tested using the Spearman Rank Correlation Coefficient. The correlation is computed using a two-tailed test at the 0.05 level of significance. The statistical result is, the score of $\text{Sig} = 0.015 < 0.05$. Therefore, the null hypothesis (H_0) is rejected. This means that there is a correlation between realistic acceptance (RA) and infidelity tendency. The correlation coefficient between realistic acceptance (RA) and infidelity tendency is -0.141 . This correlation is significant in a negative direction.⁵

The Correlation Between Disappointment (DIS) and Infidelity Tendency

Hypothesis III states that there is no correlation between spiritual maturity: disappointment (DIS) and the tendency towards marital infidelity. The null hypothesis (H_0) is tested using the Spearman Rank Correlation Coefficient. The correlation is computed using a two-tailed test at the 0.05 level of significance. The result is, the score of $\text{Sig} = 0.006 < 0.05$. Therefore, the null hypothesis (H_0) is rejected. This means that there is a correlation between disappointment (DIS) and infidelity tendency. The

⁴ Appendix B, *Table 5*, 151.

⁵ Appendix B, *Table 6*, 152.

correlation coefficient between disappointment (DIS) and infidelity tendency is 0.162. This correlation is significant in a positive direction.⁶

The Correlation Between Instability (INS) and Infidelity Tendency

Hypothesis IV states that there is no correlation between spiritual maturity: instability (I) and the tendency towards marital infidelity. The null hypothesis is tested using the Spearman Rank Correlation Coefficient. The correlation is computed using a two-tailed test at the 0.05 level of significance. The result is, the score of $\text{Sig} = 0.018 < 0.05$. So, the null hypothesis (H_0) is rejected. This means that there is a correlation between instability (INS) and infidelity tendency. The correlation coefficient between instability (INS) and infidelity tendency is 0.140. This correlation is significant in a positive direction.⁷

The Correlation Between Grandiosity (GRA) and Infidelity Tendency

Hypothesis V states that there is no correlation between spiritual maturity: grandiosity (GRA) and the tendency towards marital infidelity. The null hypothesis is tested using the Spearman Rank Correlation Coefficient. The correlation is computed using a two-tailed test at the 0.05 level of significance. The result is, the score of $\text{Sig} = 0.021 < 0.05$. Therefore, the null hypothesis (H_0) is rejected. So, there is a correlation between grandiosity (GRA) and infidelity tendency. The correlation coefficient between

⁶ Appendix B, *Table 7*, 152.

⁷ Appendix B, *Table 8*, 152.

grandiosity (GRA) and infidelity tendency is 0.136. This correlation is significant in a positive direction.⁸

The Correlation Between Impression Management (IM) and Infidelity Tendency

Hypothesis VI states that there is no correlation between spiritual maturity: impression management (IM) and the tendency towards marital infidelity. The null hypothesis is tested using the Spearman Rank Correlation Coefficient. The correlation is computed using a two-tailed test at the 0.05 level of significance. The result is, the score of $\text{Sig} = 0.000 < 0.05$. Therefore, the null hypothesis (H_0) is rejected. This means that there is a correlation between impression management (IM) and infidelity tendency. The correlation coefficient between impression management (IM) and infidelity tendency is - 0.227. This correlation is significant in a negative direction.⁹

Demographic Information

Based on the demographic information, it is shown that Male participants were 51.1% and Female participants were 48.9%. This is quite balanced. In terms of age, the majority of the participants were from 30 to 49 years old. The majority of the participants were in their first marriages (303 or 97.12%). The monthly living expenses of most of the participants were above 10 million IDR (129 or 41.1%). The majority of participants had a bachelor's degree level of education (192 or 61%). The majority of participants have been married for between 3 to years to 15 years. The majority of participants have

⁸ Appendix B, *Table 9*, 153.

⁹ Appendix B, *Table 10*, 153.

children who live with them (234 or 75.2). The majority of participants share the same ethnicity as their spouse (245 or 77.8%). The majority of participants have the same religion as their spouse (302 or 95.9%). Only 13, or 4.1%, of the participants have a different religion from their spouses. The majority of participants do not have a spouse from non-Christian family (280 or 88.9%). The majority of participants work (226 or 74%) as division head/manager (43 or 16.9%), senior staff (41 or 16.1%), senior manager/general manager (31 or 12.2%), and owner (32 or 12.6%). For the majority of participants, both husband and wife work (169 or 53.7%). 159 or 52.6% of those surveyed were not members of the Indonesian Evangelical Church. The majority of participants routinely attend Sunday services in Semanggi (174 or 75.7%). The majority of participants routinely attend Sunday service routinely in Puri (68 or 58.1%).¹⁰

DISCUSSION OF FINDINGS

In this part, we discuss the results of the hypotheses that we tested above.

Hypothesis I

The research findings indicate that there is a correlation between awareness of God (AOG) and the infidelity tendency of the married men and women attending the Sunday Services in Semanggi and Puri. The finding shows that the correlation is significant in a negative direction and the score is -0.333 . This means that there is a tendency for those participants with a higher awareness of God (AOG) to have a lower infidelity tendency.

¹⁰ Appendix B, *Tables 11-29*, 153-161.

Awareness of God (AOG) relates to “a person’s capacity to be aware of God’s presence and communication in one’s life...being aware of how God is an integral part of every aspect of life.”¹¹ The meaning of awareness of God here is that someone is aware of God’s presence, is able to communicate with God, and experience God’s presence in daily life. Examples of awareness of God items include “I am aware of God responding to me in a variety of ways,” “God’s presence feels very real to me,” “Listening to God is an essential part of my life,” and “My experiences of God’s responses to me impact me greatly.” So, awareness of God is not merely the belief that God is present, nor is it hoping that God is present - although we do hope and wish this for ourselves and others - but it is the consciousness of God’s presence. It is not making God become present. It is becoming aware of God’s presence that is already here, now.

Hence, living in God’s presence is inextricably linked with living before God’s eyes, living in the sight of God. He is not right next to us but somehow distracted or busy with other matters, but His eyes are fixed on us. We have His full attention. The level at which we live and experience God’s presence throughout our everyday life is therefore defined by the level with which we actively gaze back at Him and remind our hearts of the fact of His presence, gaze and involvement. The more we live in awareness that God’s eyes are on us, the less we will be tempted to sin. The fear of God through being aware that He is watching us makes us want to please Him. Sin loses its attraction.

¹¹ Will Slater, Todd W. Hall, and Keith J. Edwards, “Measuring Religion and Spirituality: Where are We and Where are We going?,” *Journal of Psychology and Theology* 29, no. 1 (Spring, 2001): 13, accessed August 5, 2016, <http://web.b.ebscohost.com.proxy.gordonconwell.edu/ehost/pdfviewer/pdfviewer?sid=cb457f31-af2f-4da4-9a42-5d13632e14c0%40sessionmgr102&vid=8&hid=102>.

Likewise, not living in the awareness that God see us, or just the ignorance of the fact that He is with us, can cause sin to increase.

Therefore, we can say that in general, people with a high level of awareness of God (AOG) will also have a high level of fear of God. For that reason, they will try to fight any tendency towards infidelity that may appear in their lives so that their infidelity tendency becomes low. People with a low level of awareness of God (AOG) are more likely to be careless with the presence of God in their lives so that they do not have the willingness to fight their infidelity tendency. Similarly, people with a low level awareness of God (AOG) are not reluctant to visit certain places or interact with certain people that will increase their Infidelity tendency. Consequently, it is very common for people with a low level of awareness of God (AOG) to have a high infidelity tendency.

Hypothesis II

The findings demonstrate that there is a correlation between realistic acceptance (RA) and infidelity tendency. The correlation coefficient between realistic acceptance (RA) and infidelity tendency is - 0.141, in a negative direction. This means that participants with a higher realistic acceptance tend to have a lower infidelity tendency.

Realistic acceptance (RA) means that people can acknowledge both positive and negative emotions that occur within an ongoing valued relationship and where God is valued for His own right, not just for what He can do for the individual. God is loved for God's sake. We call this a mature or mutual dependence in one's relationship with God,

meaning that the person is capable of both giving and receiving in the relationship.¹² So, realistic acceptance (RA) is the pattern of a healthy relationship with God, which is indicated by the ability to tolerate ambivalent feelings towards God. People are able to maintain this relationship because of their ability to see the spiritual realities behind a considerably bad experience. They have an ability to find meaning in the trials and tribulations of life through trusting in God's goodness. Examples of realistic acceptance items include "There are times when I feel disappointed with God," (DIS) "When this happens, I still want our relationship to continue." (RA), "There are times when I feel frustrated with God," (DIS) "When I feel this way, I still desire to put effort into our relationship." (RA), "There are times when I feel frustrated by God for not responding to my prayers," (DIS) "When I feel this way, I am able to talk it through with God." (RA).

From the findings above, there is a correlation between realistic acceptance (RA) and infidelity tendency; therefore, we can conclude that those who have high levels of realistic acceptance (RA) tend to have a low tendency towards Infidelity.

Hypothesis III

The results of the tests show that there is a correlation between disappointment (DIS) and infidelity tendency. The correlation is significant in a positive direction and the score is 0.162. This means that participants who are highly disappointed also tend to display a higher infidelity tendency.

The word disappointment means that feeling of dissatisfaction when one's hopes, desires, and expectations fail to come to pass. Related to God, when God somehow fails

¹² Slater, Hall, and Edwards, *Measuring Religion*, 13.

to satisfy our hopes or does not live up to our expectations, disappointment inevitably follows. If God does not perform in the manner we think He should, we may start feeling frustrated with Him, angry, betrayed and dissatisfied with His performance. This can lead to a wavering faith in God, especially in His sovereignty and His goodness. Examples of disappointment items include “There are times when I feel disappointed with God,” “There are times when I feel frustrated with God,” “There are times when I feel angry with God,” and “There are times when I feel betrayed by God.”

Therefore, we can say that disappointment displays an unhealthy relationship with God, as it indicates disappointment towards God if people do not get what they want. People who are disappointed will tend to forget God in other situations and conditions of their lives. The consequence of being disappointed with God (DIS) is to have a greater infidelity tendency.

Hypothesis IV

The results of the data analysis show that there is a correlation between instability (INS) and infidelity tendency. The correlation coefficient between instability (INS) and infidelity tendency is 0.140. This correlation is significant in a positive direction. Therefore, there is a tendency for participants who have a higher instability (INS) score to also have a higher infidelity tendency.

Instability (INS) is a pattern found in unhealthy relationships with God, indicated by the inability to see the spiritual things behind one's bad experiences. God is considered to be good when the person experiences positive things. When experiencing negative things, the person's feelings towards God can change. At the stage of instability,

“People have difficulty integrating good and bad self images. These people have difficulty trusting God and viewing God as Loving.”¹³

Furthermore, Shults and Sandage contend:

Those high in spiritual instability can feel both abandoned and punished by God. They can feel high levels of both shame and frustration with God. High levels of spiritual instability are also associated with higher levels of psychological symptoms of physical and emotional stress and lower level of gratitude, forgiveness and intrinsic religious commitment. In attachment terms, the spiritually unstable often feel negative about their relationship with both self and God.¹⁴

Examples of instability (INS) items include “I am afraid that God will give up on me,” “My emotional connection with God is unstable,” “There are times when I feel that God is punishing me,” and “When I feel God is not protecting me, I tend to feel worthless.”

From what we have explained above, we can conclude that people who are highly spiritually unstable will tend to forget God when they experience negative things in their daily life, and in such situations and conditions they will have a higher level of infidelity tendency.

Hypothesis V

The research findings show that there is a correlation between grandiosity (GRA) and infidelity tendency. The correlation coefficient between grandiosity (GRA) and infidelity tendency is 0.136. This correlation is significant in a positive direction. It can

¹³ Slater, Hall, and Edwards, *Measuring Religion*, 13.

¹⁴ LeRon Shults and Steven Sandage, *Transforming Spirituality: Integrating Theology and Psychology* (Grand Rapids, MI: Baker Academic, 2006), 228.

be concluded, there is a tendency for participants with a higher grandiosity (GRA) score to also have a higher infidelity tendency.

Generally, grandiosity (GRA) occurs when a person has an inflated self-esteem, believing that they have special powers, spiritual connections, or religious relationships. The grandiosity (GRA) stage is one in which people are preoccupied with grandiose fantasies, crave attention, and attempt to present themselves as better than others and, therefore, tend to focus on God's personal protection and provision of their needs.¹⁵ Grandiosity (GRA) is, therefore, a pattern of an unhealthy relationship with God, and is indicated by a thirst for attention, a desire to show oneself better than others, and the expectation of God to be able to be someone who will lift up one's self-esteem. Examples of grandiosity items include "I seem to have a unique ability to influence God through my prayers," "God recognizes that I am more spiritual than most people," "God understands that my needs are more important than most people's," and "My relationship with God is an extraordinary one that most people would not understand."

This result implies that people who score high in spiritual grandiosity will think about and make themselves the priority. Their relationship with God is merely for the sake of themselves, and God is often thought of solely as the Giver. They often consider themselves to be unique, more important than others, and are thirsty for attention. If God fulfills what they expect, then they will exalt God, but if not, they will be disappointed and neglect God. So, spiritual grandiosity is a pattern of an unhealthy relationship with

¹⁵ Slater, Hall, and Edwards, *Measuring Religion*, 13.

God. It shows excessive self-importance. Therefore, the more grandiosity a participant displays, the higher tends to be their level of infidelity tendency.

Hypothesis VI

The research findings demonstrate that there is a correlation between impression management (IM) and infidelity tendency. The correlation coefficient between impression management (IM) and infidelity tendency is - 0.227. This correlation is significant in a negative direction. This result shows that there is a tendency for participants who score higher in impression management to have a lower infidelity tendency.

Impression management (IM) is an active self-presentation of a person aiming to enhance his image in the eyes of others. So we can say that, on the one hand, impression management (IM) is a willingness to perform well in front of others and, the other hand, it is often a tendency to deny one's weaknesses. According to Hall and Edwards, the items of spiritual impression management are virtuous and common spiritual behaviors or attitudes in an exaggerated form. Most religious persons would not experience them in the stated frequency or intensity and thus not endorse these statements as characteristic of themselves.¹⁶ Some examples from the characteristics of impression of management (IM) are shown in the statements such as "I am always in a worshipful mood when I go to

¹⁶ Todd W. Hall and Keith J. Edwards, "The Spiritual Assessment Inventory: A Theistic Model and Measure for Assessing Spiritual Development," *Journal for the Scientific Study of Religion* 41, no. 2 (June 2002): 350, accessed August 23, 2016, [http://onlinelibrary.wiley.com.proxy.gordon.conwell.edu/journal/10.1111/\(ISSN\)1468-5906](http://onlinelibrary.wiley.com.proxy.gordon.conwell.edu/journal/10.1111/(ISSN)1468-5906).

church,” “I always seek God’s guidance for every decision I make,” “I am always as kind at home as I am at church,” and “I pray for all my friends and relatives every day.”

On the basis of these research findings, there is a correlation between impression management and infidelity tendency. Participants scoring higher in impression management have a lower infidelity tendency. This is caused, on the one hand, by them wanting to perform well in the eyes of others, but also, on the other hand, by denying their personal weaknesses

IMPLICATIONS OF THE STUDY

In this section, we will discuss the implications of the study that may be drawn from the results of the data analysis, and how the study relates to churches, couples and families. As explained above, based on the results, the six factors of spiritual maturity, awareness of God (AOG), realistic acceptance (RA), disappointment (DIS), instability (INS), grandiosity (GRA), and impression management (IM), are all correlated with infidelity tendency. So, what are the implications of this study for churches, couples and families?

Church

In light of these results, the task and function of the Indonesian Evangelical Church in Semanggi and Puri is to shepherd and nurture its members in all of their needs so that all may grow into mature Christians. These two churches need to help their members, especially married couples, in their spiritual lives, so that they have a greater awareness and a more realistic acceptance of God in every situation and condition in their

lives. By helping, nurturing and enriching married couples, it is hoped that they will be guarded from the tendency towards infidelity.

At this point, the fundamental responsibility of these two churches is to shepherd God's flock. Leaders in the church are to be shepherds. Therefore, shepherding here is not only the responsibility of pastors but also of those who are called to be elders and deacons. Laniak explains that shepherding is a comprehensive task. He uses the terms "protection, provision, and guidance" to describe the shepherd's task.¹⁷

The first implication is that the leaders in these two churches are called upon to protect the sheep. In this postmodern era, every church is in danger of being eaten up by the forces of the particular cultural "wolves" around it that threaten the flock, such as "materialism, sensuality, pluralism, relativism, and the panoply of sins flowing from them."¹⁸ So, Christian leaders must protect the flock. The members of the church, especially married couples, not only need to be warned about the dangers but also to be equipped to stand against them so that they do not stray from purity of doctrine or purity of life.

Secondly, in order to prevent infidelity, the task of Christian leaders is to provide the Word of God for the members of the church. Fulfilling the flock's need for God's truth is key to the health and growth of his people. Christian leaders should provide and oversee the public ministry of the Word of God. We believe that the Word of God is the food that will nourish and encourage the members of the church, especially married

¹⁷ Timothy S. Laniak, *Shepherds after My own Heart* (Downers Grove, IL: InterVarsity Press, 2006), 80-87.

¹⁸ Timothy Z. Witmer, *The Shepherd Leader: Achieving Effective Shepherding in Your Church* (Phillipsburg, NJ: P&R Company, 2010), 172.

couples, so that they will grow in their spiritual lives. Therefore, Christian leaders must be equipped for the personal ministry of the Word. Then, they can “apply the Word to strengthen, calm, and heal the sheep.”¹⁹

Thirdly, another fundamental need is the need for direction and purpose of life. Guiding and leading is what comes to mind when most Christian leaders think about their responsibility. Witmer contends that shepherds have to “know their sheep personally inasmuch as they will seek to counsel for the various situations that arise in their lives. Sheep need to know to whom they should go and must have confidence that the counsel they receive will be in accordance with the Word of God and tailored to them.”²⁰ Therefore, the church should provide counseling to help married couples with their problems.

Married Couples

For married couples, there is a special responsibility to ensure that the walking wounded of this world can find tender loving care within the church. This is particularly true when couples face lifelong decisions such as marriage, and stressful experiences such as marital infidelity. When a couple’s marriage is in danger of breaking down, every effort should be made by the couples and the Christian leaders in the church who minister to them to bring about their reconciliation in harmony with the divine principles for restoring wounded relationships.

¹⁹ Witmer, *The Shepherd Leader*, 146-147.

²⁰ Witmer, *The Shepherd Leader*, 161.

Pastoral support is vital in the areas of instruction and orientation in the case of marriage, especially in cases of marital infidelity. Above all, on the one hand, Christian leaders are called to lead members, especially married couples, to reach the goal of their lives as spiritually mature Christians. On the other hand, the members or married couples who have these needs should also have the will to be helped.

Family

We recognize that family is a very important institution. Mark Holmen argues, “Did you see where God intends faith to be nurtured? At home! The home has always been intended by God to be the primary place where faith is lived, discussed and nurtured. And research confirms that what happens in the home is more influential than what happens at church.”²¹ So, we can say that faith begins at home.

Therefore, it is very important to equip the head of the family (the husband and father) who has been given the responsibility to shepherd their little “flock.” Witmer suggests, “What better way to multiply the personal ministry of the Word than by equipping dads to pray and read the Scriptures with their families?”²² Furthermore, Witmer says, “In doing this you are not only multiplying the ministry of the Word among your people but helping fathers fulfill their God-given responsibility.”²³

²¹ Mark Holmen, *Church + Home: The Proven Formula For Building Lifelong Faith* (Ventura, CA: Regal, 2010), 30.

²² Witmer, *The Shepherd Leader*, 150.

²³ Witmer, *The Shepherd Leader*, 150.

Based on the above explanation, “the church is called to be a lifelong partner (not replacement) with parents to help people *know* God’s story, *tell* God’s story and *be* God’s story 24 hours a day, 7 days a week, beginning in their homes and extending throughout all aspects of their lives.”²⁴ The implication for these two churches in Semanggi and Puri is that they must care about what happens at home and how to equip the shepherds (husbands and fathers) so that they will grow in spiritual maturity.

RECOMMENDATIONS

The following recommendations are practical ways to nurture spiritual life, prevent infidelity and especially help married couples with their marital problems through preaching, teaching, counseling and marriage enrichment.

Preaching

Nurturing spiritual growth can be done through expository preaching, not only by addressing general topics but also by preaching on special topics, such as Biblical perspectives on marriage, conflicts within marriage, sex, marital infidelity, divorce, family life and so on. This will provide opportunities to nurture married couples, to help the congregation discern the meaning of and the problems within marriage, and also to speak about what marriage looks like in the context of the church and its vision of God. Moreover, they will be reminded that “marriage involves not just two people, but three: husband, wife, and God.”²⁵ Hence, preaching becomes an instrument of public

²⁴ Holmen, *Church + Home*, 18-19.

²⁵ Scott M. Gibson, *Preaching for Special Services* (Grand Rapids, MI: Baker Books, 2001), 30.

encouragement and counseling. It is hoped that this will point Christian marriages toward God in Christ and help them build loving and respectful relationships. We believe that, because of the living Word, the more mature their spiritual lives are, the more they will live in the fear of God. Consequently, the more that knowing God combines with an awareness of God, realistic acceptance, and other positive attitudes towards God, the lower will be their infidelity tendency. So, this can guard them from infidelity.

Teaching

Teaching can be done in small groups. In the context of the Indonesian Evangelical Church in Semanggi and Puri, we call these groups “Care Groups”. Care Groups are a means of making disciples. We can know, learn, care and share the Word of God in order to grow together in Christ as His disciples. Through these Care Groups, the leaders of the church can teach and train people at each stage and move them to the next step of spiritual commitment.

In addition, teaching can be done in family contexts. The focus of the Indonesian Evangelical Church is the family. We contend that parents are the primary persons responsible for the discipleship of their children in their homes. The heads of households (the fathers) will lead in teaching the Word of God to the members of their families. The church provides teaching materials for fathers. If fathers can lead their families, and be good examples to others in the church, is certain that their families will also be well fed in the Word through family devotions. So, strong families make strong churches. Strong fathers in their spiritual lives will have a low infidelity tendency. This, in turn, will prevent marital infidelity.

Counseling

It is well known both that marital infidelity has become common in the Christian community, and also that marital infidelity causes great damage to marriages. However, knowledge alone without action will not make anything better; actions also need to be taken. What should the two churches do to prevent marital infidelity?

Premarital Counseling

In my personal ministry experience, many prospective couples enter into marriage with particular expectations, beliefs and fantasies about their partners and relationships. Some of these are likely to be over-idealistic. The more unrealistic the prior expectations, the more likely it is that there will be disappointment and hostility. This, therefore, necessitates primary prevention.

The primary goals of premarital counseling include: teaching the Biblical concept of Christian marriage; “facilitating the shift from single to married life; developing the couple’s communication skills; enhancing the companionship and promise of the relationship; enhancing intimacy between the couple; and introducing and implementing problem-solving and decision-making abilities with regards to financial and other marital responsibilities.”²⁶ The goal of this counseling is to decrease the vulnerability of the two individuals to becoming dysfunctional. It should therefore take place before dysfunction

²⁶ Amanda Kepler, “Marital Satisfaction: The Impact of Premarital and Couples Counseling” (Master of Social Work Clinical Research Papers, St. Catherine University, 2015), 3-4, accessed February 23, 2017, http://sophia.stkate.edu/cgi/viewcontent.cgi?article=1472&context=msw_papers.

arises. It may also involve intervention in the face of existing risk factors in order to prevent the problem itself from occurring.

Marital Counseling

Marital counseling helps married couples to recognize and resolve conflicts in order to advance their relationships. Also, it calls for considerate decision making about reconstructing their relationship or else choosing to go their individual ways.²⁷ In addition, it is typically a short-term process. Benner contends, “Counseling can be brief (that is, conducted in relatively few sessions), or time-limited (that is, conducted within an initially fixed number of total sessions), or both... within a suggested maximum of five sessions.”²⁸ Moreover, marital counseling is often used to address specific concerns, including: marital infidelity, divorce, lack of communication, sexual problems, conflicts around parenting, financial concerns, anger, etc.

Related to marital infidelity counseling, Gordon, Baucom, and Synder propose a staged model of forgiveness that parallels a response to trauma, including three major stages in the forgiveness process: (1) dealing with the impact; (2) a search for meaning, or an understanding of why the affair occurred; and (3) recovery, or moving forward.²⁹

²⁷ Kepler, *Marital Satisfaction*, 4.

²⁸ David G. Benner, *Strategic Pastoral Counseling: A Short-Term Structured Model* (Grand Rapids, MI: Baker Academic, 2003), 48.

²⁹ Kristina C. Gordon, Donald H. Baucom, and Douglas K. Synder, “Treating Couples Recovering From Infidelity: An Integrative Approach,” *Journal of Clinical Psychology* 61, no. 11 (November 2005): 1396. Accessed January 9, 2017. <http://dx.doi.org/10.1002/jclp.20189>.

The first stage is the impact of stage. It is a time of great distress. In this stage, the person's prior understanding of the relationship is shattered. In this situation and condition, he or she tends to feel powerless and may want to do something to get even.

The second stage is the search for meaning. The goal of the second stage is to help the couple explore the larger context and understand what has happened. In this stage, they try to answer the question: "Why did the affair occur?" When they attempt to answer this, it can provide them with some sense of meaning and also a sense of control.

The third stage is recovery. It is a time of moving forward in which the spouses "move beyond the affair and stop allowing it to control their lives."³⁰ They tend to let go of anger during this stage. Most of the time, the search for understanding in Stage 2 leads the couple to re-evaluate their relationship based on their new understanding about each other and to examine what changes need to be made in their relationship. "Many things can happen to the relationship at this point. The relationship could end. The spouse can forgive and attempt reconciliation. He or she could forgive but not reconcile. Females tend to be more forgiving than males."³¹

However, in this crucial situation and condition, the couples are recommended not to rush to decide. Sells and Yarhouse note, "Time is the friend of the healer. Use it."³² We can therefore say, "Infidelity is not the kiss of death for marriage. Healing is possible. But it is not given. Choices must be made by both husband and wife for the marriage to

³⁰ Gordon, Baucom, and Synder, *Treating Couples*, 1396.

³¹ James Sells and Mark Yarhouse, *Counseling Couples in Conflict: A Relational Restoration Model* (Downers Grove, IL: IVP Academic, 2011), 230.

³² Sells and Yarhouse, *Counseling Couples*, 231.

be mended.”³³ Hence, the church needs a counseling ministry that helps heal the hurts of broken people. Yet, we have to realize that the goal of Christian counseling is maturity in Christ. Maturity in Christ is being like Christ, submitted to God and His standards in all areas. However, as the believer continues to grow to be more like Christ, he or she may become more aware of his or her own hidden and continued sinfulness, human frailties, emotional damage, and disorders as well as a need for greater and greater dependence upon God. Therefore, counseling is not an end in itself. Counseling attempts to assist the efforts to free men and women from the ravages of sin. Thus, the church has an important role in shepherding, nurturing and helping them.

Kellemen recommends the use of a 4E strategy to equip counselors. Briefly, the 4E strategy is comprised of four parts:

1) Envisioning God's ministry - Core values: Jointly create mission, vision, passion, and commission (MVP-C) statements that nourish the compassion, conviction, and connection needed to launch flourishing biblical counseling ministries. 2) Enlisting God's people for Ministry - Connected People: Mobilize ministers by nurturing a family and building a team prepared for change, skilled in conflict resolution, and connected to the MVP-C statement. 3) Equipping Godly Ministers for Ministry - Coached People: Apply transformational training strategies that comprehensively address the 4 Cs of Biblical content, Christ-like character, counseling competence, and Christian community. 4) Employing/Empowering Godly Ministers for Ministry - Comprehensive Strategy: Oversee the ongoing organizing of the organism for God's glory by leading ministries that are built to last, that grow from good to great, and that leave a legacy of loving leaders.³⁴

From Kellemen's explanation above, we can see that counseling ministry is important, but the work of the church is much more than mere counseling. The church

³³ Sells and Yarhouse, *Counseling Couples*, 238-239.

³⁴ Robert W. Kellemen, *Equipping Counselors for Your Church* (Phillipsburg, NJ: P&R Publishing Company, 2011), 21.

should also focus on how we effectively disciple the body of Christ for one-another ministry in the church, how the church discipledisciple-makers, and how the church equips biblical counselors for the local church. The reason is that the pastor cannot do all “the ministries.”

In the context of the Indonesian Evangelical Church in Semanggi and Puri, these two churches can use the ministry models outline above. They can therefore use the 4E Ministry Training Strategy to build a framework suitable for church envisioning, enlisting, equipping, and the empowering of God’s people to make disciples. The churches can use the framework to gain an overview of all the members of the church so that “it assists churches to become places not simply *with* biblical counseling, but *of* biblical counseling.”³⁵ In this way, it is hoped that members of the church, especially married couples, will be helped in their problems, especially those related to marital infidelity.

Marriage Enrichment

Marriage enrichment is not a counseling. It is a form of primary prevention in the area of human relationships. Therefore, marriage enrichment is probably less helpful for couples who are going through serious relationship problems. Also, it is not primarily for problem marriages, but rather for married couples who want their marriage to grow. Both members of the couples need to attend, since marriage enrichment concentrates on the growth of the relationship.

The purposes of marriage enrichment are:

³⁵ Kellemen, *Equipping Counselors*, 20.

To promote a mutual commitment to growth in the marital relationship; to develop and agree on a communication style of talking and listening ... to learn how to use conflict in creative ways that helps ... including the sharing of feelings; and to develop and maintain a desire for, and the presence of intimacy in the marital relationship, utilizing a variety of positive interaction skills.³⁶

In my opinion, marriage enrichment is a very good and useful program for married couples who want to develop and maintain their marriage relationship and improve their communication style of talking and listening. In addition, marriage enrichment will strengthen their marital relationship, prevent and guard them against committing marital infidelity.

³⁶ "Marriage Enrichment," International Encyclopedia of Marriage and Family, accessed April 20, 2016, <http://www.encyclopedia.com/reference/encyclopedias-almanacs-transcripts-and-maps/marriage-enrichment>.

CONCLUSION

Infidelity is one of the most traumatic life experiences in society today. It is the greatest danger threatening family life and it destroys marriages, leading to increased divorce rates in society. Infidelity is a difficult problem, and has a devastating impact upon many couples and families, not just couples in America but also couples in Indonesia.

From the above study, we have found that infidelity not only takes place amongst non-Christian but also amongst Christians. Hence, Christians are not immune to infidelity. The question is, why do Christians commit infidelity? In this study, we have investigated whether or not infidelity is related to spiritual maturity. We have proved that, in fact, there is a correlation between one's spiritual maturity and one's tendency towards infidelity. Based on samples from two churches of the Indonesian Evangelical Church, namely Semanggi and Puri, we have found that there is a significant correlation between spiritual maturity level and infidelity tendency. From the results of the data analysis, all the factors (subscales) of the Spiritual Assessment Inventory, such as awareness of God, realistic acceptance, disappointment, instability, grandiosity, and impression management, have been found to correlate with the tendency of infidelity. The conclusion of the finding is that the higher the spiritual maturity level of the married couples, the less inclined married couples will be to have a tendency towards infidelity. Therefore, spiritual maturity is the prior issue to be addressed in order to prevent infidelity.

This means that the Indonesian Evangelical Church in Semanggi and Puri have the task and function of a shepherd, giving protection, provision and guidance to their members in relation to all of their needs, and nurturing everyone, especially married

couples, so that all may grow into mature Christians. The source for growing in spiritual maturity is the Bible. As Witmer rightly says, “You can learn from many other resources, but it is only in the Bible that our families will be grounded in the truth that restores our relationship with God through faith in Jesus, in whom we have the forgiveness of our sins.”³⁷ Related to this point, the church has a responsibility for, and an important role in, preaching, teaching, and counseling, in order to help people grow and mature in their spiritual lives. The church can develop and run programs to help nurture them in teaching and training. Teaching can be done in small groups or Care Groups, and in family contexts. The church must pay attention to families and homes, and help and equip fathers as the heads of their families to guide (lead) all the members of their families with the Word of God.

In addition, the church can provide counseling, such as premarital counseling, marital counseling, and also marriage enrichment courses, so as to help married couples develop and maintain their marriage relationships. The task of counseling is not only for pastors or elders but the church should also focus on how the church discipled disciplinarians, and how the church equips biblical counselors for the local church. We want God’s people to be *competent*, equipped for every good work. Competent means that they are ready for anything.³⁸ Surely, it is a great challenge for these two Indonesian Evangelical Churches in Semanggi and Puri to help married couples and guard them from infidelity.

³⁷ Timothy Z. Witmer, *The Shepherd Leader At Home: Knowing, Leading, Protecting, and Providing for Your Family* (Wheaton, IL: Crossway, 2012), 109.

³⁸ Witmer, *The Shepherd Leader At Home*, 113.

For future research, it would be interesting to replicate the study by including pastors or church paid staff in the sample of subjects, in order to investigate whether there is a correlation between spiritual maturity level and infidelity tendency, and to examine the degree and direction of the correlations. The reason is because pastors and paid staff are the leaders of the church, and so will influence much of the life of the congregation.

Last but not least, a limitation of my research is the lack of materials, writings and research on infidelity in the context of Indonesia. It is very rare for Christian researchers to research into and write up on this topic. Hopefully in the future, many more Indonesian pastors or Christian leaders will research and write related to this topic. However, in spite of the limitations, for me, personally, writing on this topic reminds me of what Martin Luther once said: “There is no more lovely, friendly or charming relationship, communion or company, than a good marriage.”³⁹

³⁹ Witmer, *The Shepherd Leader At Home*, 32.

APPENDIX A

QUESTIONNAIRE ON DEMOGRAPHIC INFORMATION, THE SPIRITUAL ASSESSMENT INVENTORY AND THE TENDENCY TOWARDS INFIDELITY

INSTRUCTION:

We would like to ask for your participation to complete the survey. Please complete this survey thoroughly by circling the numbers associated with the most relevant responses to you. There is no right or wrong answers. Your responses can be anonymous. Confidentiality of the answers are guaranteed.

Q Church	Semanggi Puri	Code 1 2
Q1 Gender	Male Female	Code 1 2
Q2 What is your marital status?	Single Married (First Marriage) Married – after divorce Married – Remarried after spouse passed away Widow/Widower/Divorce	Code 1 2 3 4 5
Q3 What is your age?	18-24 years old 25-29 30-34 35-39 40-44 45-49 50-54 55-59 60+	Code 1 2 3 4 5 6 7 8 9
Q4 What is your routine monthly household expenditure, covering foods, electricity bill, phone bill, transport, etc.? This should not include installment		Code

and other non-routine expense.	
Less than 900 thousand rupiah	1
900 thousand – 1.25 mio rupiah	2
> 1.25 mio – 1.75 mio rupiah	3
> 1.75 mio – 2.5 mio rupiah	4
> 2.5 mio – 4 mio rupiah	5
> 4 mio – 6 mio rupiah	6
> 6 mio – 10 mio rupiah	7
> 10 mio rupiah	8
Q5 What is your highest completed education?	Code
Not graduated from elementary school	1
Elementary school	2
Junior High School	3
Senior high school	4
Diploma Bachelor	5
Master degree	6
PhD	7
Q6 How long have you been married?	Code
Less than 1 yr	1
1 – 2 years	2
3 – 5 years	3
6 – 10 years	4
11 – 15 years	5
16 – 20 years	6
21 – 30 years	7
More than 30 years	8
Q7 Do you have kids who live in the same household with you?	Code
Yes	1
No	2
Q8 Below there are several condition that usually faced by famlies. Please choose as many answers suited you.	Code
In our family, we have retarded child	1
I and my spouse are from different ethnics background	2
I and my spouse do not have same religion	3
My spouse was coming from a non Chrstian family	4
Both I and my spouse work	5

We live in the same house with our extended family	6
Parents/parents in law stay with us in our house	7
We live in parents'/parents in law's house	8
We have step kids	9
We have adopted kids	10
I was coming from a broken home family	11
None of the above	12
Q9 Do you work?	Code
Yes, full time	1
Yes, part time	2
No	3
Q10 For those not working	Code
Which one best describe your condition?	
Housewives	1
College Students	2
Unemployes/look for a job	3
Retired	4
Q11 For those working	Code
What is your current position?	
Owner	1
President Director/ Director	2
Senior Manager/ General Manager	3
Division Head/ Manager	4
Supervisor	5
Senior Staff	6
Junior Staff	7
Consultant	8
Profesional (Doctor, Lawyer, Dentist, etc)	9
Others pls specify _____	10
Q12 For those working	Code
In what industry are you in?	
Telecommunication	1
Mass Media	2
Retailer, wholesaler	3
Export, Import	4

	Manufacture Financial (Bank, insurance, financing) Mining, Engineering, construction Property Agriculture Entertainment Tourism Religion matter Government Transportation and expedition Social Service (NGO, Orphanage etc.) Health Education Consultant Professional (doctor, lawyer, dentist, etc.) Others	5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
Q13 For those working		Code
What is your monthly income?	Less than 1 mio rupiah > 1 – 1.5 mio rupiah > 1.5 mio – 2 mio rupiah > 2 mio – 3 mio rupiah > 3 mio – 5 mio rupiah > 5 mio – 7.5 mio rupiah > 7.5 mio – 10 mio rupiah > 10 mio – 15 mio rupiah > 15 mio – 20 mio rupiah > 20 mio – 25 mio rupiah > 25 mio – 30 mio rupiah > 30 mio – 50 mio rupiah > 50 mio rupiah	1 2 3 4 5 6 7 8 9 10 11 12 13
Q 14 For all		Code
Status of church membership	Member of the Indonesian Evangelical Church Non Member of the Indonesian Evangelical Church	1 2
Q15 For all the Indonesian Evangelical Church Semanggi visitors.		Code
Do you routinely go to the Sunday Service in Semanggi?		

	Yes No	1 2
Q16 For all the Indonesian Evangelical Church Puri visitors		Code
Do you routinely go to the Sunday Service in Puri?	Yes No	1 2
Q17 For all the Indonesian Evangelical Church Semanggi visitors		Code
How long have you been visiting in Semanggi church?		
	Less than 6 months	1
	6 months– 1 years	2
	> 1 – 2 years	3
	> 2 – 3 years	4
	More than 3 years	5
Q18 For all the Indonesian Evangelical Church Puri visitors		Code
How long have you been visiting in Puri church?		
	Less than 6 months	1
	6 months– 1 years	2
	> 1 – 2 years	3
	More than 2 years	4

THE SPIRITUAL ASSESSMENT INVENTORY

INSTRUCTION:

1. Please respond to each statement below by circling the number best represents your experience.
2. It is best to answer according to what *really reflects* your experience rather than what you think your experience should be.
3. Give the answer that comes to mind first. Don't spend too much time thinking about an item.
4. Give the best possible response to each statement even if it does not provide all the information you would like.
5. Try your best to respond to all statements. Your answer will be completely confidential.
6. Some of the statements consist of two parts as shown here:
 - 2.1 There are times when I feel disappointed with God
 - 2.2 When this happens, I still want our relationship to continue

Your response to the second statement (2.2) tells how true is the second statement (2.2) is for you when you have the experience (e.g. feeling disappointed with God) described in the first statement (2.1).

- 1 - Not At All True
- 2 – Slightly true
- 3 – Moderately True
- 4 – Substantially True
- 5 – Very True

No	Questions	Not at All True	Slightly True	Moderately True	Substantially	Very True
1	I have a sense of how God is working in my life.	1	2	3	4	5
2.1	There are times when I feel Disappointed with God.	1	2	3	4	5
2.2	When this happens, I still want our relationship to continue.	1	2	3	4	5
3	God's presence feels very real to me.	1	2	3	4	5
4	I am afraid that God will	1	2	3	4	5

	give up on me.					
5	I seem to have a unique ability to influence God through my prayers.	1	2	3	4	5
6	Listening to God is an essential part of my life.	1	2	3	4	5
7	I am always in a worshipful mood when I go to church.	1	2	3	4	5
8.1	There are times when I feel frustrated with God.	1	2	3	4	5
8.2	When I feel this way, I still desire to put effort into our relationship.	1	2	3	4	5
9	I am aware of God prompting me to do things	1	2	3	4	5
10	My emotional connection with God is unstable.	1	2	3	4	5
11	My experiences of God's responses to me impact me greatly.	1	2	3	4	5
12.1	There are times when I feel irritated at God.	1	2	3	4	5
12.2	When I feel this way. I am able to come to some sense of resolution in our relationship.	1	2	3	4	5
13	God recognizes that I am more spiritual than most people	1	2	3	4	5
14	I always seek God's guidance for every decision I make.	1	2	3	4	5
15	I am aware of God's presence in my interactions with other people.	1	2	3	4	5
16	There are times when I feel that God is punishing me.	1	2	3	4	5
17	I am aware of God responding to me in a variety of ways.	1	2	3	4	5
18.1	There are times when I feel angry at God.	1	2	3	4	5
18.2	When this happens, I still	1	2	3	4	5

	have the sense that God will always be with me.					
19	I am aware of God attending to me in times of need.	1	2	3	4	5
20	God understands that my needs are more important than most people's.	1	2	3	4	5
21	I am aware of God telling me to do something.	1	2	3	4	5
22	I worry that I will be left out of God's plans.	1	2	3	4	5
23	My experiences of God's presence impact me greatly.	1	2	3	4	5
24	I am always as kind at home as I am at church.	1	2	3	4	5
25	I have a sense of the direction in which God is guiding me.	1	2	3	4	5
26	My relationship with God is an extraordinary one that most people would not understand.	1	2	3	4	5
27.1	There are times when I feel betrayed by God.	1	2	3	4	5
27.2	When I feel this way, I put effort into restoring our relationship.	1	2	3	4	5
28	I am aware of God communicating to me in a variety of ways.	1	2	3	4	5
29	Manipulating God seems to be the best way to get what I want.	1	2	3	4	5
30	I am aware of God's presence in times of need.	1	2	3	4	5
31	From day to day, I sense God being with me.	1	2	3	4	5
32	I pray for all my friends and relatives every day.	1	2	3	4	5
33.1	There are times when I feel frustrated by God for not responding to my prayers.	1	2	3	4	5
33.2	When I feel this way, I am able to talk it through with	1	2	3	4	5

	God.					
34	I have a sense of God communicating guidance to me.	1	2	3	4	5
35	When I sin, I tend to withdraw from God.	1	2	3	4	5
36	I experience an awareness of God speaking to me personally.	1	2	3	4	5
37	I find my prayers to God are more effective than other people's.	1	2	3	4	5
38	I am always in the mood of pray.	1	2	3	4	5
39	I feel I have to please God or he might reject me.	1	2	3	4	5
40	I have strong impression of God's presence.	1	2	3	4	5
41	There are times when I feel that God is angry at me.	1	2	3	4	5
42	I am aware of God being very near to me.	1	2	3	4	5
43	When I sin, I am afraid of what God will do to me	1	2	3	4	5
44	When I consult God about decisions in my life, I am aware of His direction and help.	1	2	3	4	5
45	I seem to be more gifted than most people in discerning God's will.	1	2	3	4	5
46	When I feel God is not protecting me, I tend to feel worthless.	1	2	3	4	5
47.1	There are times when I feel like God has let me down.	1	2	3	4	5
47.2	When this happens, my trust in God is completely broken	1	2	3	4	5

THE TENDENCY TOWARDS INFIDELITY

INSTRUCTION:

Please respond to each statement below by circling the number best represents your opinion.

No	Questions	Strongly Agree	Agree	Neither Agree/ Disagree (Neutral)	Disagree	Strongly Disagree
1	Everyone has the personal right to have sex.	1	2	3	4	5
2	Sexual intercourse is a natural human need and so it should not be limited by any norms	1	2	3	4	5
3	It is unnecessary to challenge a friend about his or her sexual activities.	1	2	3	4	5
4	There is nothing bad about infidelity.	1	2	3	4	5
5	Sexual intercourse outside of marriage does not make me depressed.	1	2	3	4	5
6	If sexual intercourse outside of marriage is beneficial for both parties involved, why not?	1	2	3	4	5
7	Virginity is a very important thing to keep.	1	2	3	4	5
8	Marriage is only a ritual.	1	2	3	4	5
9	If no one finds out, then I do not mind having sexual intercourse with someone other than my spouse	1	2	3	4	5
10*	I am not happy if someone attempts to influence me to have sexual intercourse outside of marriage.	1	2	3	4	5
11	Having sexual intercourse outside of marriage is necessary to improve my	1	2	3	4	5

	business.					
12	I do not mind if my friend has sexual intercourse outside of marriage.	1	2	3	4	5
13	A marriage can be saved by infidelity.	1	2	3	4	5
14	Nightclubs are places for relieving working stress.	1	2	3	4	5
15*	Having sexual intercourse outside of marriage will definitely have negative consequences.	1	2	3	4	5
16*	I think someone who has sexual intercourse outside of marriage will feel sinful.	1	2	3	4	5
17	Sexual intercourse may take place whenever both parties want it.	1	2	3	4	5
18	I am never afraid of having sexual intercourse outside of marriage.	1	2	3	4	5
19	Rather than getting depressed with my spouse, it would be better for me to have sexual intercourse with someone else.	1	2	3	4	5
20	I have never tried to have sexual intercourse outside of marriage. So, I am a weirdo in this modern era.	1	2	3	4	5

*) Negative statement that requires conversion

APPENDIX B

TABLES OF DEMOGRAPHIC INFORMATION

Table 3. Participants

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Semanggi	231	72.9	74.8	74.8
Puri	78	24.6	25.2	100.0
Total	309	97.5	100.0	
Missing System	8	2.5		
Total	317	100.0		

Table 4. The test of the normal distribution

	Shapiro-Wilk		
	Statistic	df	Sig.
Infidelity	.939	296	.000

Table 5. The correlation between awareness of God and infidelity tendency

	Infidelity	Awareness of God
Spearman's rho	-.333	1.000
Awareness of God	.000	.
Correlation coefficient	288	302
Sig. (2- tailed)		
N		

Table 6. The correlation between realistic acceptance and infidelity tendency

			Infidelity	RA
Spearman's rho	Infidelity	Correlation Coefficient	1.000	-.141
		Sig. (2-tailed)	.	.015
		N	296	296

Table 7. The correlation between disappointment and infidelity tendency

			Infidelity	Disappointment
Spearman's rho	Disappointment	Correlation Coefficient	.162	1.000
		Sig. (2-tailed)	.006	.
		N	291	305

Table 8. The correlation between instability and infidelity tendency

			Infidelity	Instability
Spearman's rho	Instability	Correlation Coefficient	.140	1.000
		Sig. (2-tailed)	.018	.
		N	285	297

Table 9. The correlation between grandiosity and infidelity tendency

			Infidelity	Grandiosity
Spearman's rho	Grandiosity	Correlation Coefficient	.136	1.000
		Sig. (2-tailed)	.021	.
		N	287	302

Table 10. The correlation between impression management and infidelity tendency

			Infidelity	Impression Management
Spearman's rho	IM	Correlation Coefficient	-.227	1.000
		Sig. (2-tailed)	.000	.
		N	292	309

Table 11. Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	161	50.8	51.1	51.1
	Female	154	48.6	48.9	100.0
	Total	315	99.4	100.0	
Missing	System	2	.6		
Total		317	100.0		

Table 12. Age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18-24 Years	2	.6	.6	.6
	25-29 Years	26	8.2	8.3	8.9
	30-34 Years	79	24.9	25.1	34.0
	35-39 Years	74	23.3	23.5	57.5
	40-44 Years	59	18.6	18.7	76.2
	45-49 Years	39	12.3	12.4	88.6
	50-54 Years	19	6.0	6.0	94.6
	55-59 Years	5	1.6	1.6	96.2
	60+ Years	12	3.8	3.8	100.0
	Total	315	99.4	100.0	
Missing	System	2	.6		
Total		317	100.0		

Table 13. Marital status

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid				
First Marriage	303	96.5	97.1	97.1
Marriage after divorce	7	2.2	2.2	99.4
Remarriage after spouse passed away	2	.6	.6	100.0
Total				
Missing	312	99.4	100.0	
System	2	.6		
Total	314	100.0		

Table 14. Monthly income

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid				
<= 1 mio IDR	6	1.9	2.4	2.4
>1-1.5 mio IDR	6	1.9	2.4	4.7
>1.5-2 mio IDR	3	.9	1.2	5.9
>2-3 mio IDR	3	.9	1.2	7.1
>3-5 mio IDR	15	4.7	5.9	13.0
>5-7.5 mio IDR	20	6.3	7.9	20.9
>7.5-10 mio IDR	32	10.1	12.6	33.5
>10-15 mio IDR	49	15.5	19.3	52.8
>15-20 mio IDR	18	5.7	7.1	59.8
>20-25 mio IDR	11	3.5	4.3	64.2
>25-30 mio IDR	16	5.0	6.3	70.5
>30-50 mio IDR	34	10.7	13.4	83.9
>50 mio IDR	41	12.9	16.1	100.0
Total	254	80.1	100.0	
Missing	63	19.9		
System				
Total	317	100.0		

Table 15. Monthly outcome

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	< 0.9 mio IDR	2	.6	.6	.6
	0.9-1.25 mio IDR	1	.3	.3	1.0
	>1.25-1.75 mio IDR	7	2.2	2.2	3.2
	>1.75-2.5 mio IDR	15	4.7	4.8	8.0
	>2.5-4 mio IDR	34	10.7	10.8	18.8
	>4-6 mio IDR	67	21.1	21.3	40.1
	>6-10 mio IDR	59	18.6	18.8	58.9
	>10 mio IDR	129	40.7	41.1	100.0
	Total	314	99.1	100.0	
Missing	System	3	.9		
Total		317	100.0		

Table 16. Education

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Elementary School	1	.3	.3	.3
	Junior High School	3	.9	1.0	1.3
	Senior High School	18	5.7	5.7	7.0
	Diploma	24	7.6	7.6	14.6
	Bachelor	192	60.6	61.0	75.6
	Master Degree	73	23.0	23.2	98.7
	PhD	4	1.3	1.3	100.0
	Total	315	99.4	100.0	
Missing	System	2	.6		
Total		317	100.0		

Table 17. Marital length

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	< 1 Years	30	9.5	9.5	9.5
	1-2 Years	26	8.2	8.3	17.8
	3-5 Years	53	16.7	16.8	34.6
	6-10 Years	70	22.1	22.2	56.8
	11-15 Years	67	21.1	21.3	78.1
	16-20 Years	30	9.5	9.5	87.6
	21-30 Years	20	6.3	6.3	94.
	>30 Years	19	6.0	6.0	100.0
	Total	315	99.4	100.0	
Missing	System	2	.6		
Total		317	100.0		

Table 18. Children who live with them

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	77	24.3	24.8	24.8
	Yes	234	73.8	75.2	100.0
	Total	311	98.1	100.0	
Missing	System	6	1.9		
Total		317	100.0		

Table 19. Different ethnicity from spouse

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	245	77.3	77.8	77.8
	Yes	70	22.1	22.2	100.0
	Total	315	99.4	100.0	
Missing	System	2	.6		
Total		317	100.0		

Table 20. Different religion with spouse

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	302	95.3	95.9	95.9
	Yes	13	4.1	4.1	100.0
	Total	315	99.4	100.0	
Missing	System	2	.6		
Total		317	100.0		

Table 21. Spouse from a-non Christian family

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	280	88.3	88.9	88.9
	Yes	35	11.0	11.1	100.0
	Total	315	99.4	100.0	
Missing	System	2	.6		
Total		317	100.0		

Table 22. Do you work?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Full time	226	71.3	74.3	74.3
	Part time	37	11.7	12.2	86.5
	No	41	12.9	13.5	100.0
	Total	304	95.9	100.0	
Missing	System	13	4.1		
Total		317	100.0		

Table 23. Profession

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Owner	32	10.1	12.6	12.6
	President Director/Director	19	6.0	7.5	20.1
	General Manager	31	9.8	12.2	32.3
	Manager	43	13.6	16.9	49.2
	Supervision	25	7.9	9.8	59.1
	Senior Staff	41	12.9	16.1	75.2
	Junior Staff	16	5.0	6.3	81.5
	Consultant	6	1.9	2.4	83.9
	Professional	18	5.7	7.1	90.9
	Others	23	7.3	9.1	100.0
	Total	254	80.1	100.0	
Missing	System	63	19.9		
Total		317	100.0		

Table 24. Both Spouses Work

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	146	46.1	46.3	46.3
	Yes	169	53.3	53.7	100.0
	Total	315	99.4	100.0	
Missing	System	2	.6		
Total		317	100.0		

Table 25. Church membership

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Evangelical Church	143	45.1	47.4	47.4
	Non Evangelical Church	159	50.2	52.6	100.0
	Total	302	95.3	100.0	
Missing	System	15	4.7		
Total		317	100.0		

Table 26. Routinely attend Sunday service in Semanggi

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	174	54.9	75.7	75.7
	No	56	17.7	24.3	100.0
	Total	230	72.6	100.0	
Missing	System	87	27.4		
Total		317	100.0		

Table 27. Routinely attend Sunday service in Puri

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	68	21.5	58.1	58.1
	No	49	15.5	41.9	100.0
	Total	117	36.9	100.0	
Missing	System	200	63.1		
Total		317	100.0		

Table 28. Length of time attending Semanggi

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	<6 month	5	1.6	2.3	2.3
	6 months-1 Years	9	2.8	4.2	6.5
	>1-2 Years	19	6.0	8.9	15.4
	>2-3 Years	9	2.8	4.2	19.6
	>3 Years	172	54.3	80.4	100.0
	Total	214	67.5	100.0	
Missing	System	103	32.5		
Total		317	100.0		

Table 29. Length of time attending Puri

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	<6 months	10	3.2	12.0	12.0
	6 months-1 Years	3	.9	3.6	15.7
	>1-2 Years	16	5.0	19.3	34.9
	>2-3 Years	20	6.3	24.1	59.0
	>3 Years	34	10.7	41.0	100.0
	Total	83	26.2	100.0	
Missing	System	234	73.8		
Total		317	100.0		

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